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CONTENTS

EDITORIALS —Note and Comment.....	25-29
TOPICS OF INTEREST: Our Guardian Angels by Francis P. LeBuffe, S.J. — The Foreign University Student in Politics by Edward J. v. K. Menge, Ph.D., Sc.D.— Trouble in Andorra by Lawrence A. Fernsworth	30-36
WITH SCRIP AND STAFF by the Pilgrim.....	36-37
SOCIOLOGY: Catholic Charities Displayed by John LaFarge, S.J.....	37-38
EDUCATION: Chicago Mends the Clock by Paul L. Blakely, S.J.....	38-40
POETRY: Saint Francis.....	40
LITERATURE: Practice for Writing by Francis Talbot, S.J.....	40-42
BOOK REVIEWS42-45..... COMMUNICATIONS45..... CHRONICLE	46-48

The Depression and the State

THE last Congress enacted more social legislation bearing on social and industrial problems than all its predecessors taken together. It is credibly reported that a fair number of Senators and Representatives did not read, much less study, the bills which the Congress enacted promptly into law. What the President recommended, and the various committees approved, they voted for, hoping that all would be for the best.

On the whole they did a successful piece of work. If they effected nothing else, they let the whole nation know that the living wage, restricted hours of labor, collective bargaining, the right of workers to organize without intimidation or compulsion, and similar rights, were not the idle fancies of a few smoke-dried metaphysicians, but actual, concrete rights, to be recognized and protected as a condition of the return to prosperity.

Topics long familiar to Catholic writers on economics and sociology, and largely restricted to them, are now discussed wherever men gather. What these Catholic apologists have been advocating in this country ever since Leo XIII wrote his famous Encyclical "On the Condition of the Working Classes," is now accepted with moral unanimity by the American people. Many of the recommendations of Leo XIII and of Pius XI are now part of the law of the land. Unless a combination of circumstances now unforeseen wrecks the policy of the Administration, and provokes a sharp reversal of public opinion, a return to the old brutal days when the policy of laissez faire was thought to be good Americanism and equally good Christianity is unthinkable. That is a gain of inestimable worth.

Nevertheless, there is a danger in majorities. Every-

body's business is nobody's business, and majorities, after the first flush of exultation has grown cold, are prone to turn to brutality, or to live on in apathy. The danger that the provisions of the Recovery Act will be enforced with brutality is indeed small, since Administrator Johnson never tires of advising the country that this legislation must be enforced by public opinion. This means, presumably, that the Administrator counts on every citizen to observe the law so that, when allowance is made for the necessary malefactors, the few remaining cases of violation will be the result of oversight, and easily corrected.

Perhaps the Administrator is right in thinking that the law will be supported by this admirable variety of public opinion. But considering human nature in the bizarre aspects it has displayed in this country for some years, it is greatly to be feared that the people, or a considerable portion of them, do not see eye to eye with the Administrator in this matter. Many of them think that as soon as the President blots his signature the law begins to operate automatically. Others, and these are a simple, direct-action type of folk, believe that if any law is violated, the Government should at once swoop down with a troop of cavalry, hale the offenders to the nearest jail, and, waiving trial by jury, shoot them at sunrise.

Neither of these attitudes will aid the administration of the Recovery Act. Our brethren, the late Prohibitionists, and even some who still flaunt the white ribbon, thought that Mr. Volstead's folly would automatically abolish the thirst of the human bosom for alcohol, or, in any case, and also automatically, preserve that bosom from the flow of the beverage that stingeth as a serpent. Those among them who have eyes to see now bewail their error. The other group, who held that the sacrosanct character

of Mr. Volstead's legislation would be amply protected by troops of snoopers, pursuivants, and Cossacks, issuing in swarms from Washington, to settle like the locust on the unhappy States, are forced to admit that what their minds entertained was not sense but folly. Even the best law, however (and to Mr. Volstead's hanky-panky we never conceded the high name of "law") remains merely a series of words in a printed book, unless an enlightened public opinion makes it a reality in the life of the people and of the nation.

Legislation plays its part, surely, in lifting us out of the depression. But it is only a lever in the hands of the people and of the Government, not an engine which begins and goes on automatically. Every individual has his work cut out for him, and the Government has its work. When the individual fails, it is the duty of the State to admonish, perhaps to punish him. While it must use public opinion, it must also guide and, when necessary, purify that opinion. One form of purification is punishment following fast upon the violation of law, a form to which the Administrator seems averse. Perhaps he is well advised, but many are beginning to suggest, as they observe the violations of the Recovery Act, "A little more grape, General Johnson!"

Let's Kill the Lawyers!

WE observe that the Attorney General of these United States, the Hon. Homer Cummings, has read the riot act to his professional brethren. Speaking more accurately, he has criticized with considerable severity the misdeeds of those of the brethren who specialize in the practice of the criminal law. His mildest term for them is "scavengers."

No doubt, Mr. Cummings can cite convincing evidence to sustain his indictment. For that matter, any one who has given even a little study to the administration of the criminal law in this country, could do almost as well as the Attorney General. The strong arm of the criminal in this country is the lawyer who by turning crime into a profitable and fairly safe method of making a living, prostitutes his talents and disgraces an honorable profession. Frank J. Loesch, of the Chicago Crime Commission, has pointed out that able, but unscrupulous, lawyers are largely responsible for the prevalence of crime in this country. In his address as President of the American Bar Association, the Hon. Clarence E. Martin anticipated the Attorney General. One of the strongest passages in Mr. Cummings' indictment is, in fact, taken almost verbatim from Mr. Martin's message to the Bar Association.

What Mr. Cummings said is needed, but, in our judgment, he left too much unsaid. The greater enemy of the common good is not the lawyer who abets the thug, the burglar, and the racketeer, pernicious as he is. The real enemy is the corporation lawyer who teaches the wealthy and respected investor how he can drive a coach and four through every law that is enacted to restrain the rapacity

of arrogant and insolent capitalists. The rascally criminal lawyer is generally known for what he is. But the corporation lawyer heads committees for social and legal reform, and then goes back to his office to devise plans whereby a corporation may treat its employees like slaves, and find in the general public the money that piles up corpulent and diseased fortunes. We are suffering from the effects of crime in this country, but the worst crimes are not committed by men who have worn stripes, or who will ever be guests of the State in some penal institution. They are created by men who are eminent in the profession, and, often, noted for their observance of the precepts of decorum and of personal propriety. Intent upon the mint, the anise, and the cummin, they set at naught the weightier things of the law.

Our bar associations must learn that the man who steals ten dollars from a client must no longer be the chief object of their wrath. That indignation and avenging fury must be poured out on the men who steal millions from the public. The profession must learn, and quickly, that the law of God and of man's nature, taken in all its aspects, and not the broad provisions of a loosely interpreted statute, are the only defensible standard of morality.

The Growth of Strikes

THE increasing number of strikes is the outstanding feature of the last few weeks in the industrial world. Nearly half a million men and women have quit work, and the boards at Washington are all but swamped with accusations and recriminations. The chief difficulty seems to turn on the definition of "employee representation."

It is no secret that some of the largest employers of labor are bitterly hostile to the union affiliated with the American Federation of Labor. These men assert that they must be able to deal with their employees directly, "without outside interference." The hollowness of that assertion is so obvious that it calls for no comment. The E. I. du Pont de Nemours corporations and the Bethlehem Steel Co. have installed an employees' representation plan which has been denounced by President Green, of the Federation, as "a fraud from start to finish." E. G. Grace, of the steel company, retorts that the plan is fully in keeping with the Recovery Act, and the Du Pont corporations have stated that no compulsion is used to force any employee to join either a union or what is, according to Mr. Green, simply their own company union.

Here is the beginning of a most serious industrial war. The situation at present is one that can easily get out of hand. The results, if it does get out of hand, will be more disastrous than the explosion of all the Du Pont powder mills. It is only fair to state that Mr. Green and the Du Pont corporations are doing all they can to avert the spread of strikes. Mr. Green was recently quoted as saying that while the right to strike must be preserved, it must be used with caution. Senator Wagner appeals to labor to make use of the mediation and arbitration boards at Washington.

With good will on both sides, or, in its absence from either or both sides, with proper pressure from Washington, these differences can be ironed out. Meanwhile, no one should become unduly excited over the situation. Generally speaking, as B. C. Forbes writes, "labor troubles accompany the ushering in of better times after acute depression."

Organized Charity

ORGANIZED charity, it must be confessed, has a very bad name. It is supposed to be abstract, coldly calculating, inhuman, with a fondness for records, statistics, and annual reports; a business, in short, by which certain odd people make a living, out of donations to the poor and the sick. Perhaps, at one time or other, organized charity has deserved these reproaches. There are few devices that cannot be abused. But when Catholics talk about organized charity, they mean something quite different. To them organized charity means nothing but better ways of loving God and all God's children.

A splendid example of this truth was afforded by the wonderful annual convention of the National Catholic Conference of Charities which was held in New York last week. It began by humbly invoking the protection of Almighty God, and the spirit of Christ was discernible in all its meetings. On its truly remarkable program were found the names of laymen, priests, Religious of both sexes, and of prelates, distinguished in every field of social science, and of charitable work. One could hardly name a topic pertaining to human welfare which was not carefully discussed during the meeting. Nothing that might help poor struggling humanity to lift itself to higher planes was foreign to the purposes of the Conference. It was especially noteworthy how, in keeping with the teachings of our Holy Father, Pius XI, in his Labor Encyclical, "The Fortieth Year," the Conference recognized and stressed the duty of the State to call upon the plenitude of its sovereignty to help all men to live in keeping with their dignity as sons of God in this world, and so better attain the last great end for which all were created. This is organized charity in its best, its truest meaning, beginning with God and ending with God.

In a very proper sense, every Saint has been a patron or an organizer of charity. The Apostles themselves, as we read in Acts, founded a charity organization of an excellent type when they appointed the deacons to take over the duty of serving the tables. St. Paul was a notable organizer, and one of the finest pages in ecclesiastical history tells us of the charity organizations founded in the city of Rome by the martyred deacon, St. Lawrence. In times nearer our own, we find St. Vincent de Paul, whose genius for organized charity is shown in the Sisters of Charity, and in other works that are our heritage; St. John Francis Regis, who concerned himself with organizations for preventive work, and for the rehabilitation of all classes, from delinquent and neglected children, to erring women and ex-convicts; and, finally, almost in our own day, Frederic Ozanam.

The charity, which is love of God and of our neighbor, was always the same with these servants of God. What varies with the age and country is the type of organization they fostered. St. Paul did not preach a minimum-wage law, for law as an agency of social reform was unknown in his day. But he could and did preach a law of love which, if accepted, would make such legislation unnecessary. St. Vincent de Paul knew nothing of a child-labor law, or St. John Francis Regis of a factory-inspection code, although both strove to influence the authorities to do away with the evils against which such legislation is now directed. The form of organization varies, but the spirit is ever the same. The point is clear, but too often misunderstood, to the detriment of such organization of charity as is wholly necessary. What sufficed in a simpler or, at any rate, in a different age, might be wholly inadequate, or even hurtful, today.

It may be said in all truth that we who live in an age which through the excesses of industrialism has become highly godless, must attack problems hardly less serious than those which confronted the Apostles after the day of Pentecost. But with the charity of God, which overcomes all things, in our hearts, we need not fear. Then we can use organized charity, not letting it use us, nor suffering it to come between us and the work. As the Saints wished, charity thus organized will be of profit to our needy brethren, and a means of our own salvation.

The Society of St. Vincent de Paul

MAY we hope that one result of the Centenary of the Society of St. Vincent de Paul will be the establishment of the Society in every parish in this country? That another result will be its rehabilitation wherever it has been suffered to grow weak?

Frederic Ozanam, a young man of twenty, founded the Society for young men. He saw them living in an age in which many doubted, and more attacked, the Faith delivered to our fathers. Ozanam thought he could do nothing better to help them to be faithful to the precepts of religion than to teach them how to guard their faith through charity. "Go down among the poor, and see their sufferings, and help them," he said. "In that work you will find the very elements to govern your own poor faltering hearts."

He did not make it a condition that they should give money. Young men at the university, or on the threshold of their careers, they had little to give. But he did demand that they give something far more precious than money—themselves. For that vicarious charity which contents itself with writing a check he had no praise. What he desired was personal service of the poor and the afflicted. Like Our Blessed Lord, they were to go into the homes of the poor, and learn to love them, and so be filled with eagerness to help them, by every means at their disposal. Our Lord could have cured the blind man from afar, but He did not; He laid His Sacred Hands upon him, and gave him sight. In Ozanam's view, nothing could supply for this want of personal love and service of the poor.

That spirit is infinitely precious in the Church of God, and never more necessary than in this troubled and perplexed age. We dare not rest upon the laurels of Ozanam, but must win them for ourselves by the works he did, if we wish to show to the world that Christianity is not dead, but a living and tremendous force. When we guard our faith by charity, all unconsciously we preach the sermon that brings others to the Faith, for we show them by our lives that in the Gospel of Jesus Christ is found the remedy for all the ills that afflict society.

Ozanam founded the Society for young men, but too often the Vincentians are the older men of the parish. As George J. Gillespie, president of the Superior Council, said during the New York convention, it would be most proper and most edifying were every Vincentian to take his sons with him on his visits. Why cannot our colleges and universities have their Conferences? We cannot begin too soon to teach our young people to understand the spirit of Ozanam and of St. Vincent de Paul, which is the sweet and loving spirit of Jesus Christ.

Note and Comment

The President and The Charity Conference

IF he had any doubt on the matter, President Roosevelt must feel certain, after his address at the closing session of the National Conference of Catholic Charities in New York, that at least the Catholic social workers of this country are back of him to the ultimate lady and the last forgotten man. It was a notable speech, full of good sense and good cheer, and worthy of a Christian statesman. The President expressed his firm belief that with united effort we shall pull out of this economic depression, but he was also sure that while a good beginning has been made in the last seven months, the greater and more difficult part of the work remains to be done. In these dark days, it is cheering to reflect that the United States is one country in which the chief executive is not afraid to invoke the name of Almighty God with reverence, and to beg His protection for the people. In this connection, his pointed reference to "those of other lands—and I say this advisedly—who have sought by edict or by law to eliminate the right of mankind to believe in God and to practise that belief" did not go unremarked by his hearers, or by the New York press. The reference was unmistakable.

No Headlines For Dollfuss

A TOUCH of unexpected irony was created by the attempt upon the life of Chancellor Dollfuss of Austria, which occurred on October 3. This cowardly demonstration of fanaticism called for immediate headlines in the American press. DOLLFUSS SHOT; ATTEMPT AT ASSASSINATION OF AUSTRIAN CHANCELOR were blazed upon the front pages of newspapers in the United States; and doubtless upon the front pages of the press in every European country except—in

the Chancellor's own. In Austria the use of flaming headlines has been prohibited by the Dollfuss Government. According to Dr. Frederic Funder, Vienna correspondent for the N. C. W. C. News Service, this measure was aimed at the notorious "scandal press" of Vienna, which had driven countless persons into distress and even death, and set on foot bank crises. Through a simple expedient the Dollfuss Government put an end to these activities. It merely prohibited the use of too large headlines and determined the maximum size of type to be employed for that purpose. "The effect was striking. Immediately the number of copies sold was reduced by thirty or more per cent. The worst of the papers had to declare its insolvency." Still deeper irony, however, lies in the fact that Herr Dollfuss must be sincerely thankful to be spared the headlines. His first thought after his experience was to make light of the affair and to restore public confidence. His own regulation came to his aid in this effort, in a manner surely unexpected by its originator. Which shows that simple good sense goes further in practical affairs than it is given credit for.

What Is Catholic Action?

ANY doubts as to what is meant by Catholic Action were dispelled by the lucid words of the Apostolate Delegate to the United States, Archbishop Cicognani, when he spoke on October 1 on that topic at the first general session of the Catholic Charities Conference in New York. Catholic Action, explained the Delegate, "does not mean merely a grouping of organizations that promote, for example, particular charitable or beneficent works. For these may be only auxiliary labors, and only in a broad sense are they to be considered as Catholic Action, unless they possess another characteristic." Even the Conferences of St. Vincent de Paul, though they exemplify the spirit and activities that should inform Catholic Action, "according to the strict idea of Ozanam are merely auxiliaries of Catholic Action." Catholic Action "is not a mere striving for individual perfection"; nor "this or that particular activity conforming to the principles of our Holy Faith and carried out by this or that group or association of Catholics"; nor "the works of a Catholic lay organization or religious association performed in compliance with its own particular constitution." It does mean: associations of the laity (1) organized by a special mandate of ecclesiastical authority; (2) dependent directly upon that authority; and (3) working under a code of regulations sanctioned by it. Hence "it may be so said that the first necessary condition for Catholic Action is a commission from the Hierarchy." It depends, in turn, upon the parish priest, according to the directions given by the Pope and the Bishops. As the representative of his Bishop, he is the bridge between the Hierarchy and the associations of Catholic Action. This concise, yet comprehensive definition of the apostolate of Catholic Action offers a working platform for American Catholicism.

The Illusion of High Prices

HIGHER prices without other adjustments seem to be the trend of the elaborate machinery set up at Washington to lift us out of our present pitiable state. But higher prices *alone* will not produce greater purchasing power in the hands of consumers which is the essential factor in our program of recovery. With the decrease in unemployment by more than 2,000,000 plus the artificial scheme of pegging prices, the common but erroneous economic idea that this method of procedure will increase purchasing power has permeated millions of Americans. This pet theory in practice has produced the opposite effect. The report of the National Industrial Conference has exposed this illusion of higher prices as parading before our very eyes in garments of glaring red but defective vision only glimpsed the blue. According to the report, in the manufacturing industries during August an increase of 8.6 per cent in employment was recorded besides an advance of 9.2 per cent in average hourly earnings and a decline of 8.9 per cent in the average hours of work a week. Wait! These figures though correct do not tell the whole story. Further on we read, "Since the average cost of living rose *relatively* more between July and August than did the average weekly earnings, *real earnings* declined 1.8 per cent." And by the way of comment for the general reader, real earnings are nothing more than real wages which measure the purchasing power of the worker in relation to the cost of living. Until we realize that the chain of revival runs primarily from increased purchasing power of the consumer to increased borrowings and bank loans, the dread spectacle of failure will continue to haunt our national recovery.

A Civil War Nurse

THE last surviving nursing Sister of the Civil War passed away when Sister Lauretta Maher, of the Sisters of Charity of Kentucky, died on October 1, at Nazareth, Ky. Sister was born in Thurles, Ireland, on January 2, 1844. On her infancy her parents emigrated to this country, settling in Kentucky, and on July 3, 1860, the young girl entered the Community. Within a year, contrary to the usual custom, she began a life of service for God and for God's children which was to continue for more than seventy years. Kentucky soon became a great battlefield of the War, and Sister, although not yet eighteen years of age, was sent to nurse the wounded soldiers in the hospital camp at Louisville. The appointment shows the trust reposed in her by her Superiors, who early recognized the unusual qualities of the young Sister. In the autumn of 1862, she returned to Nazareth, to begin her labors in the apostolic work of Catholic education, as teacher and as principal in various high schools. With the exception of four years spent at Portsmouth, O., her whole life was given to education in Kentucky. For sixty years she labored in the schools, but in 1912 ill health and failing eyesight compelled her to retire to a hospital of her Community at Louisville. Here for thirteen years

she found an outlet for her zeal in the instruction of converts and in doing what she could to support Catholic education and literature. The editors of this Review recall with gratitude her efforts in their behalf. Blindness marked, but did not darken, her last years, spent at the motherhouse in prayer and in the uncomplaining acceptance of suffering. May her great soul rest in peace, and may her heroic example of unselfish work for the extension of the Kingdom of God induce many to follow in her footsteps.

Mounting Arms Traffic

THE standing menace to world peace and world recovery, the deadly munitions business, shows as yet no signs of repentance. Governments still rely upon private industry for their armaments even more than in time of war; hence it is not strange that they fear to hamper their enterprise. Joseph Paul-Boncour, French Foreign Minister, impressed upon the Assembly of the League of Nations the imminent danger arising therefrom, when he addressed that body on October 2. "One single exporting country," he observed, "supplied in 1932 to two countries whose conflict the League was then trying to settle four times the amount of munitions it had sold to the whole world in 1930." The world's arms exports, between 1920 and 1930, had totaled \$616,000,000 and the imports only \$478,000,000. "Can any civilized planet," exclaimed M. Paul-Boncour, "tolerate a system under which, in every decade, we allow the escape of no less than \$138,000,000 worth of armaments without knowing where these armaments go?" During 1932 the value of France's arms exports increased more than 300 per cent over 1931, totaling \$9,726,000—the largest total for any year since 1924. They increased again in 1933, to around \$14,400,000. Japan and the countries of Central and South America were particularly active customers. All attempts at control, national or international, have so far failed before the force of the tremendous political and financial interests wielded by these agencies. Until this control is exercised, and governments lay upon the munitions traffic the same heavy hand that has been laid upon the supposedly immune traffic in opium and narcotic drugs, talk of world peace remains speculative.

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Our Guardian Angels

FRANCIS P. LeBUFFE, S.J.

“UNLESS you become as little children, you cannot enter the Kingdom of Heaven” may be rightly taken in a sense that was not literally intended by Our Lord. Children live in a world of “make believe,” a world peopled with unseen folk, and charged with invisible forces and activities. It is a dream world, indeed, that maturer years ruthlessly brush aside—but for children it is very real, and the hours they live in it are the happiest of their lives.

We, too, must be as little children to enter the Kingdom of Heaven—for it is a dream world too. Only this dream will come true, and is true now, for the “make believe” is based on faith and is more real than the sense-perceived realities that surround us. We must see this world beyond the senses; we must live in it; we must make it the world that matters most to us.

In this world are the angels who are the unseen princes of the world of faith, ever guiding the children of God who are far from home, ever protecting them from dangers and crafty enemies who make their homecoming a perilous task.

That there are angels is a matter of faith from Sacred Scripture and from the teaching of the Church. Belief in angels was part of the Jewish religion from the beginning.

Angels, indeed, are quite everywhere in the Bible, even from its opening pages, evidencing the meaning of the name which is derived from the Greek *aggelos*, which in turn is a translation of the Hebrew title *mal'ak* which signifies *messenger*. This title, of course, does not tell us what an angel is, but only one of the many things he does. Angels are pure spirits created by God to know, love, and serve Him, to act as messengers for God, and finally to guard men.

Their essential function is to be with God, knowing and loving Him subsequent to their triumphal entry into Heaven. Being intellectual creatures, the purposeful completion of their nature lies in attaining God and, in the supernatural order of grace, in attaining Him by seeing Him face to face. To attain this end meritoriously, they were given the opportunity to choose deliberately either to follow God's commands or to refuse to obey. It is an article of faith that while some remained faithful to God, others rebelled. At once the former entered Heaven, i.e., were permitted to see God face to face, and the rebels were cast into Hell.

Even those who minister to man and guard him still enjoy the facial vision of God, for as the old Sequence puts it: “They draw ever nearer to God in contemplation; when sent to do His will, they depart not from Him, for their coming and going is all within God.” God, indeed, is everywhere, and so for the angels Heaven is everywhere, for they can and do see God face to face, here and there and everywhere.

The sin of the fallen angels was one of pride, for that sin alone is possible to a pure spirit. That the angels are pure spirits (i.e., beings into whose make-up nothing material enters), though not defined as an article of faith, is a theologically certain doctrine in the light of the decrees of the Fourth Lateran and Vatican Councils.

Further it is certain that these pure spirits were created by God in the beginning of time along with material beings, though it is not quite certain at what precise point “in the beginning of time.” But is it not a fruitful thought that when God's *fiat* brought into existence the universe in its original form—maybe billions of years ago—then and there He created the angels who might gaze upon the unfolding of the galaxies of Heaven, and the building-up of our own little, yet marvelously intricate, earth? They would gaze and gaze, giving praise to Him all the while. Thus would they transform the mute manifestation, by non-thinking beings, of the goodness and power and beauty of God into “formal glory” which is “the clear acknowledgment, joined with praise, of God's perfections shadowed forth in His creatures.” The formless nebulae would tell of God—but to whom? The “wheeling systems” would speed through space, hurrying to carry a message from God—but to whom? The suns would burn themselves away, and stars twinkle across myriads of light years, signaling of the unlit fires of God's love, and the infinite brightness of His uncreated Word—but signal to whom? Was it not to the angels? “Where wast thou when I laid the foundations of the earth? . . . When the morning stars praised me together, and all the sons of God made a joyful melody?” (Job. xxxviii 4, 7).

The good angels who remained faithful to God are before the throne of God, myriad in number: “Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before Him” (Dan. vii, 10), and “the number of them was thousands of thousands” (Apoc. v, 11).

This great multitude is divided into nine choirs, of which doctrine Pohle-Preuss (“God: The Author of Nature and of the Supernatural,” Pt. II, Ch. III, 1, art. 2, pp. 322-3) writes:

The angels are distributed into various orders, some superior, others inferior. This is not an article of faith, but it may be set down as a certain truth. Sacred Scripture enumerates nine such orders. Isaias saw the Seraphim, Moses mentions the Cherubim as guardians of Paradise, and St. Paul enumerates the Thrones, Dominations, Principalities, and Powers, to which, in another place, he adds the Virtues. Besides these the Bible frequently mentions Angels and Archangels.

Of their individual names Holy Writ gives us but three: Michael, Gabriel, and Raphael. Yet even here as Vacant observes (*Dictionnaire de la Bible*, t. I, col. 577, sub voce *Ange*): “It is quite clear that the names by which we designate the angels are not those which they

give each other, since their manner of speaking is without sound or sense symbol."

But what is most consoling is that the angels do not lead an existence islanded off from man. Few verses of Sacred Scripture are more frequently quoted than Psalm xc. 77: "For he hath given his angels charge over thee, to keep thee in all thy ways."

Learned authors have traced this doctrine of the guardianship of the angels down through the centuries, and defended its truth against manifold attacks. Though not a defined doctrine, it is common Catholic teaching that each and everyone of us has an angel companion, specially detailed by God to watch over, guide, and guard us, and hence called our guardian angel. Father Raphael V. O'Connell, S.J., ("The Holy Angels," Ch. XXV, pp. 121-122) sums up the Catholic position in the following paragraph:

Thus if we confine ourselves to the general statement that by the ineffable providence of God, the angels have been deputed to guard men on their pathway through life, it is, as Suarez says, a doctrine of faith, for it is expressly contained in Holy Scripture. If, going a step further, we assert that each individual of the human race has a guardian angel appointed to watch over him from birth, we are still enunciating a Catholic belief, not indeed contained explicitly in Holy Writ, nor defined by the Church as an article of faith, but so universally received and with such solid foundation in Holy Scripture, as interpreted by the Fathers, that it cannot without great rashness be called into question.

This doctrine of individual guardian angels finds warrant in the words of Our Lord (Mt. xviii, 10): "See that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of my Father who is in heaven."

Why God has designed to give us such a companion is succinctly expressed by St. Thomas (Summa Theologica, 1-113-4, Dominican translation, Vol. 3, pp. 488-9):

Man while in this state of life is, as it were, on a road by which he should tend towards the (heavenly) fatherland. On this road man is threatened by many dangers both from within and from without, according to Ps. cxli, 4: *In this way wherein I walked, they have hidden a snare for me.* And therefore as guardians are appointed for men who have to pass by an unsafe road, so an angel guardian is assigned to each man as long as he is a traveler.

Each one has a guardian angel and we are further taught that each of us has this guardian from birth itself, and not merely from the time of Baptism, and that no one, be he ever so wicked, is ever abandoned by his angel. The only one who did not have a guardian angel was Our Lord, for His human nature was guided and guarded by the Divine Nature substantially united to it, and so it needed no other guidance. Mother Mary had her guardian angel and St. Joseph his, and each saint, too, and much joy there was to their guardian spirits to see their frail human charges love God so ardently and serve Him so well.

But like most every-day facts—and the more so because unseen—it is to be feared that many pay scant heed and scantier reverence to their heavenly companion. If a man were intimately convinced that an angel was always at his side, would he do many a thing that even Catholics

unfortunately do? Would he practically never chat with his guardian? Would he have that guardian come late to church with him on Sunday, or remain away entirely for no good reason? Would he dare bring the angel into places where he goes to see God's law violated, or ask his saintly guide to remain beside him while he read an unholy book? Would he compel his guardian to listen to coarse or angry words? The presence of a respected friend is a strong motive to every man to follow the paths of right living—and each one of us has such a friend from Heaven, worthy, indeed, of the highest respect and reverence. The mere attendance of an angel should teach us just how precious a thing an immortal soul is, for as St. Jerome says in the oft-quoted sentence (*In Matth. xviii*): "Great is the dignity of souls, since each one of them has from the very outset of his life an angel deputed to safeguard him."

This care, protecting us from external dangers and guiding us by internal holy suggestions, is so much part and parcel of our lives, so interwoven into the very fabric of our existence, that we may find it hard to detect. It is like a mother's or a father's guidance which so enters into a child's life that it is of its very substance.

Reverence and gratitude to my own guardian angel should be my habitual attitude, and reverence, too, for the guardian angels of others. If each one had this abiding respect, would it not solve much of the boy-girl problem that vexes so many today? Would it not bring an added touch of gentleness to our efforts to help those less privileged than ourselves? If we caught the angel's smile of joy when we said a kind word to one whom life had driven to the wall, or reached a lifting hand to one who had fallen in the daily battle that is ours, that smile would repay us much. And if father and mother, in their hours of anxiety, would speed their guardian angels to ask special protection from his own guardian over their wayward son, would not this bring an easing of fear and relight new hope in their hearts?

Down into the crowded subway my guardian angel goes with me; and up to the topmost story of the skyscraper. He is with me at home in the privacy of my room; he sits beside me in the auto, he is with me on the train. In church he prays to God with me and for me; down on the beach and in the darkened theater he would teach me to have my fun holily. St. Bernard charges me: "In every inn, and in every corner, show your angel reverence." Unseen princes everywhere—unseen except by the eyes of faith, whose vision is clearer than the eagle eyes' at noonday splendor. We knew them well when we were children, and they were very real to us, and we prayed to them often:

Angel of God, my guardian dear
To whom His love commits me here;
Ever this day be at my side,
To light, to guard, to rule, and guide.

That was childhood's prayer; and it must be the prayer of God's "children of a larger growth"—for "unless you become as little children, you cannot enter the Kingdom of Heaven."

The Foreign University Student in Politics

EDWARD J. V. K. MENGE, PH.D., Sc.D.

AMERICANS find it difficult to understand the important and conspicuous part which European and especially Latin university students play in revolutionary movements. Any real appreciation depends upon recognizing the difference between the mental age and the physical age in American and European university students. One must further realize the contrast between our elementary educational system and theirs.

French boys and girls take their bachelor's degree at the age of fifteen or sixteen, and are practically three to five years more advanced educationally than Americans of the same age. There is, however, the disadvantage of greater liability to physical and mental breakdown than among our students. Yet American boys and girls who have been allowed to take three to five years more in reaching the same educational level as that of European children become "intellectual loafers" and procrastinators. With their knowledge and their thinking ability dispersed along a hundred different pathways, and with a waste of precious youthful years in attaining the little that they do know, there is a lack of digested knowledge and clear thinking in marked contrast to the European student's intellectual equipment at the same age.

The European student, three to five years the intellectual superior of American boys and girls, is what we know as the university man of Europe. A European university student is treated as a mature individual in every European country. The moment he begins his university career he feels exactly as does a young military lieutenant on receiving his commission. Socially and intellectually he is now on a plane with other officers; in the student's case on a social although not yet an intellectual equality with the members of the faculty. There is, therefore, not the intellectual docility in the European student that one finds in the American. Such students, being mature men and women, would naturally feel that they could meet their instructors on quite a different basis than if still adolescents.

This premature development of the European student is well displayed in his revolutionary activity. A boy or girl, even with five years more forced training than another, is still only fifteen years of age physically and emotionally, with an adolescent's lack of mature judgment. From a purely individualistic point of view, the training and discipline which the European youngster is forced to undergo develops a sounder thinking, a more highly cultured, and a more highly civilized individual than does the American method. But it has the defects of its qualities. An immature person is subject not only to mistakes of judgment but also to lack of patience and usually has a desire to remake the world in a few months, and when this is coupled with a reasoning power inclined to be plausible rather than accurate a student may become a rather dangerous leader.

To be a university student in any country except America to be upon a pedestal, for to a European a career in the professions is the most exalted that can come to any man. The respect of Europeans for a university professor makes more understandable the recent newspaper accounts concerning the revolutionary activities of Spanish and Latin-American university students.

The suffrage system of Belgium shows the emphasis placed on educated men. Every man at maturity has one vote in elections. If a man is married or owns property he has two votes, and if he holds a certificate from any of the higher institutions of learning he is given three votes.

Dr. Abraham Flexner has pointed out recently that Americans have little respect for learning and always distrust it. As a consequence the American university president is absolute. A foreign university, on the other hand, is autonomous, run by the faculty; the president and deans are mere officials to carry out the faculty's wishes. European professors have so much confidence in the learning of their students that, especially in the universities of the Latin countries, the students are permitted (with variations as to exact numbers in different countries) to elect as many representatives to the college council as are the assistant professors and instructors. As the college council elects the delegates to the university assembly and the university assembly in turn elects the senate of the university, the students have considerable authority.

Every writer on France has noticed that one of the most outstanding characteristics of the people is their desire for security, not only national or political, but in every field of thought. They think in terms of a great historical past; there is a definite continuity in thought, philosophy, and civilization, and they insist upon objective standards to measure quality. The attitude of the Latin is well stated by a scientific writer, who said: "Of all errors of honest conviction, the one most common is that knowledge of right doing must of necessity lead to the doing of right. The indubitable truth is, however, that most of us are guided by sentiment."

Every Latin knows that what one man considers right another man may not; the thousands of religious sects are to him proof that the individual conscience is a sorry guide. So he seeks the gauge of correctness in something national, national honor for patriotism, a national academy for language and literature, and a national church for morals. The Latins are convinced that they are the custodians of the highest traditions of civilization and that any one who is eccentric, who runs tangent or counter to their civilization, is really mentally unstable and an unsafe guide. Good taste, conformity to the national ideal, with the ultimate aim of perfection at the foot of the rainbow marks the pathway of rightness. They do not want to be original. They want to build further and

more perfectly upon the foundations laid by their fathers.

The Latin mind, while intensely logical, is much more active than that of the Northern European. We distrust the Latin's cleverness, his rapier-like thrusts, and his dexterous leaping from logical peak to peak with breath-taking rapidity. We are sure he must be either very superficial or he could not outstrip us so easily in this intellectual leaping, or we think him ultra-clever. We are inclined to be suspicious of his conclusions because we are unable to see how he arrives at them so rapidly, and he thinks us rather dull to be so slow to understand.

In science, especially, we are often at the opposite pole from our Latin cousins. If one of our students has observed a new movement of some part of an organism under the microscope, he considers himself as contributing something to the general body of scientific truth. Not so the Latin. He may grant that such new observations are a part of the *sine qua non* of science, but he is rather condescending to the gatherer of isolated facts. To him science is above the facts themselves, and consists in intellectual processes and interpretations.

An excellent difference is seen in comparing textbooks on such a subject as physics. Our texts are filled with illustrations which break into the consecutive thinking of the student. The Germans, given to detail, have very few illustrations, but describe every stage of the reasoning process by which the conclusions are formed. The Latin seems to sense intuitively—in fact, the Latin uses the word *intuitive* to a very great extent—what we of the "duller races" must have worked out in considerable detail by ponderous words or minute illustration.

Professor Boutroux, the French scientist, has given us the Latin reaction by telling us bluntly and in a most straightforward manner that English books are not for the Latin. They break into the Latin's reasoning too much. The method of the German writers, on the contrary, is so ponderous that the Latin who reads such a text soon finds it monotonous; he finds himself back at the point which his fathers have built up throughout the ages. To the Latin, intelligence is the objective measuring stick by which he determines just how far a human being is distant from the brute world.

W. C. Brownell, in his book "French Traits" (published in 1888), emphasized this confidence of the Latin in the syllogism, the belief that human intelligence can overcome every crisis. The heroes of the Latin world, when taken in the larger sense, are almost always men who have excelled in some intellectual field. Anglo-Saxon qualities and Anglo-Saxon accomplishments are seldom extolled without reminding them of the great contrast between Anglo-Saxon materialism and Latin intellectualism.

The Latin's sense of order enters here. Nothing is of any account to him nor can it be considered a problem to be solved unless it can be stated in clear-cut terms. Nor can the solution be of any value unless it too can be stated clearly. One must know language well, understand words perfectly, and, therefore, training in language and in literature is considered tremendously important in Latin lands. Hence the number of politicians who in

these countries have written poetry in their early years.

The university student brought up in such an atmosphere and with such a background feels that literary ability assures him the same sort of position in the political arena that every Oxford graduate feels in his through family connections. The Latin university student knows that he is later to govern his country; he knows that even the peasants look up to the man of intellect; he knows that in every governmental crisis the university man will be called to office. He is aware that the Premier, the President, the leading Cabinet Ministers, and the diplomats have more often than not gained recognition by some literary achievement. France perhaps more than any other nation has used its men of science and of intellect when face to face with political and national crises. If ever mathematicians have come into their own politically, it has been in France during the past three or four decades. During the World War France called Paul Painlevé from his chair of mathematics at the University of Paris to act as Premier. Like M. Ribot, whom he succeeded, and Mr. Poincaré, the President of the Republic, he had been Minister of Public Instruction. The French have always been good mathematicians, a natural product of their clear and logical way of thinking.

One notes the reverse of the aim of the Latin educational system in the American school of self-expressionists who advocate destruction of all discipline. America may have finer school and college buildings and more expensive equipment than have the peoples of any other nation, but a pile of bricks is never an education. Only the teachers, plus their training and their ideals, are the real school. A Frenchman, for instance, never forgets that education falls flat if it fails in disciplining the intellect. Certainly the child who is permitted to think that two and two make seven is not on the way to such discipline.

There is only a certain amount of emotion in a living being and if youth uses it up before he is out of his 'teens he will have little but regrets later in life. Discipline is the only thing which makes it possible for an individual so to husband his emotional life that the finest of legitimate pleasures and satisfactions may be his later. With our lack of educational discipline we are laying up unpleasant hours for the later life of our boys and girls.

But there is such a thing as excessive discipline, to which the Latin is inclined. Too much discipline has made the Latin student a more mature person intellectually than has our system of training. There are few, if any, games and little emphasis upon athletics. We have gone to the other extreme and either let our boys and girls run riot emotionally or we have overemphasized games and athletics and let our students exhaust themselves physically so that there is no emotion left. Not so the Latin. Having disciplined himself in every field of effort, both intellectually and emotionally, his suppressed emotions flare up with tremendous energy when at last they find expression.

Force American boys and girls to go through three to five years of additional nervous and mental discipline

than they now do, suppress their emotions so that they are likely to flare up all at once, but remembering that such forced training still leaves the growing youth an adolescent in the strength and quality of his emotions; think of the pedestal upon which the European university

man is placed; and finally consider the Latin's firm conviction that every problem of life can be solved by the university man; and you have the explanation of why the European university student plays so important a part in revolutionary movements.

Trouble in Andorra

LAWRENCE A. FERNSWORTH

WITHIN recent weeks the press of both America and Europe has occupied itself a great deal about a more or less picturesque revolution in a little State called Andorra. A few hundred mountain peasants were engaged in a test of strength with their two co-Princes; the peasants took the position that they were defending their "liberties" while the princes said they were imposing their rightful "authority." Finally an "army" of French gendarmes some eighty strong marched into the country and brought about new elections and a change of government, although not without letting France in for much criticism on the ground that it had violated a little country's centuries-old neutrality, nor without provoking the displeasure of Spain as expressed in some pointed remarks on the part of the Spanish Foreign Minister. By the time this is printed the gendarmes will probably have departed as the consequence of a solution proposed by Spain, and which France under the circumstances could not well reject.

What is this little country called Andorra, which to all appearances has such strange political ways? Which acknowledges three heads of State—namely, its First Sindic or President, and two co-Princes, one of whom is a Bishop of the Catholic Church and the other of whom is nominally the President of France? (In reality the French Government has long ago taken over all the French co-Prince's prerogatives.)

Andorra is the last of Europe's feudal States. It claims Charlemagne as its "great father," which is to say, as its founder and as the author of its liberties. Perhaps it is the last remaining State of the Spanish March which Charlemagne and his sons created as a bulwark against Moorish expansion. It is a land of towering mountains biting into the sky with sharp jagged teeth; of high grazing plateaus and of deep and unbelievably green valleys; of rugged gorges through which angry waters are forever pounding. Its back lies against the Pyrenean continental divide which separates it from France. It slopes toward Spain, whose frontier is its natural gateway.

It has 191 square miles and about 5,000 inhabitants—slim, bronzed mountain peasants and their families. Through centuries its land has never been capable of sustaining more. The surplus population habitually emigrates to Spain, to France, to South America. Those who remain devote themselves to the cultivation of fine hay, middling buckwheat, and execrable tobacco, and to the breeding of stock, mostly mules. In other days the most respectable families were the captains of a flourishing smuggling industry. You will still find here and there

little wayside shrines where passing smugglers dropped coins in honor of their patronal Virgin and asked her protection. After all, smuggling violated no law of their land, so why should it not be respectable and why should not their Virgin protect them?

And what is this strange political arrangement by which Andorra renders an undisputed homage to two co-Princes, one of whom is a prelate of the Church as in other days, and by that token the only ecclesiastical authority outside of the Vatican still exercising both a spiritual and a temporal jurisdiction?

A few miles beyond the mountain pass which is Andorra's gateway into Spain lies its "Spanish capital" of La Seo de Urgel, with its quaint streets flanked with arched porticos and its austere thirteenth-century cathedral. For centuries on end the Bishops who resided here have exercised a temporal authority over Andorra. It would be difficult to say how far back this authority extends, but I have seen in the cathedral archives documents in colloquial Latin already edging off into the newly forming Catalan idiom, which spoke of the rule of the Bishop as though it were even then a thing long established. Subsequently the Bishops received additional confirmations, or quitclaims, from the Counts and the Countesses of Urgel. But over in France, at Foix, where a great medieval stronghold and castle stood (and still stands) on a high rock, the Counts of Foix began to assert rights over Andorra as the consequence of an intermarriage with the House of Urgel. The Count of Foix, it would seem, refused to recognize the quitclaims which the Counts of Urgel had conceded to the Bishop, and so made war on the latter. The Bishop naturally defended his interests as a temporal lord. Neighboring archbishops and bishops intervened, a truce was declared and a peace treaty was signed. This was in the year 1278.

The peace treaty so signed is called the *Pariatjes*. It gave the Bishop and the Count exactly equal rights over Andorra and provided a formula whereby the Count, while saving his dignity, confessed his error in attacking the Bishop. By the terms of this treaty the co-lords became the protectors of Andorra and had the right to levy contributions, administer justice, and command the armed forces. The *Pariatjes* is a living document having full force to this day and explains the relation between the co-Princes, as well as their joint relation toward Andorra. It is to be noted, however, that the sovereigns are called "lords" not "princes"; moreover, that the power was reposed in two individuals, not in any State or Government. The present assumption of authority over Andorra

by France would seem to this writer an infringement of the feudal spirit in which the *Pariatjes* was conceived. However all that may be, there was created a balance of power which is surely responsible for preserving Andorran neutrality so long.

But another deposit of rights must likewise be taken into account, namely that residing in, or at least claimed by, the people. The people have always claimed to have certain liberties quite apart from the rights of their lords, so that the authority of the latter was by no means absolute. These liberties were embodied in certain "usages and customs," an unwritten folk constitution handed down from generation to generation, and as binding as any law set down on paper. Their supposed existence accounts for what appears to be a government within a government—for a kind of parliament called a Council General, and for a third chief of State called the First *Sindic* or, more popularly, the President of Andorra.

It is this popular power, frequently invoked in opposition to the lords in the past, that has now, after long centuries, come to a final testing. To give a detailed account of the causes of the conflict would prove intricate and over-lengthy. It is enough to say that the co-lords felt themselves justified for reasons which they stated, in deposing the Council General and the executive authority and in naming a provisional government, and that the people, feeling their own rights vulnerated, declined to respect the decree.

But there are several interesting phases of the conflict and its solution which should be taken note of here. They have particular reference to the role played therein by the present Bishop of Urgel, Dr. Justin Guitart.

In the days of the monarchy the Bishop of Urgel, as a co-Prince of Andorra, was a kind of a Spanish diplomatic representative for that country. Although Spain had no legal claim over Andorra, it perforce had an interest in what occurred there, and most particularly in the policy which such a powerful neighboring State as France might there pursue. Consequently Spain also had an "Andorran policy" and the Bishop of Urgel, as a Spanish citizen and as an Andorran sovereign, was the logical person through whom that policy should be exercised. Thus the Bishop was vested with certain prerogatives to be exercised in the name of the Spanish Government, such as, for instance, the control of Andorran export into Spain.

Upon the appearance of the anti-clerical Spanish Republic, it stripped the Bishop of all these prerogatives. When the conflict between the lords and the people came to an issue in the present instance, the Bishop could no longer rely upon his Government to sustain him. He sent four messages to Madrid asking for support or advice as to a suitable course of action. Each message was ignored. Then he said to France: "I have exhausted my resources. Act as to you seems right. For my part I withdraw." The sending of the gendarmes was the answer of France.

But there came quick action on the part of Spain and an interesting sequel. An envoy of the Madrid Govern-

ment was immediately sent to confer with the Bishop. There were excuses on behalf of the Spanish Government for its failure to answer the four notes. The Bishop was reinvested with his ex-officio diplomatic status as the representative of Spain for Andorra. His old prerogatives were restored; he is to receive a certain modest stipend from the Government, and is to have the postal franking privilege within Spain. Thus in anti-clerical Spain there is at least one prelate who has an official status in the Government and who as such has certain compensation and prerogatives.

While a conflict between the people and the lords on the question of their respective rights was the immediately apparent cause of the Andorran revolution, the real causes were deeper. They were of an economic and political order and affected the interests of France rather than those of the Bishop. On the economic side lies the fact that Andorra is a land of potential wealth—of timber, mineral, and water resources. The opening of a new highway raises it to importance as a center of tourist travel. One of the most important power companies in Europe, backed mostly by French capital, has obtained control of Andorran water resources. There are beginnings of conflicts between this company and the people, who accuse it of seeking to possess itself of their natural richness, and so the company naturally seeks the protection of France.

From the standpoint of international politics are these considerations: Andorra occupies a strategic position on the French frontier. In case of war it could be made the center of enemy secret activity. It affords an almost impregnable gateway through the Pyrenees into Spain and so has a relation to the Mediterranean question. Moreover, France looks with suspicious eyes upon the Catalan movement with its ambitious program of expansion. Catalans never forget how French Catalonia (Rosellon) was taken from them nor have they abandoned hopes of getting it back, even after centuries. Therefore France fears a Catalan penetration into Andorra, essentially a Catalan land by origin, race, language, and customs, as a first step toward an advance into France. Thus France has pursued its own counter-policy of penetration into Andorra and the conflict between the people and the co-Princes would seem to have given it a not unwelcome pretext.

If, however (as appears probable at this writing), the new Spanish influence in Andorra causes a withdrawal of the gendarmes, the extremer aspect of the French policy would seem to have been checked. Notwithstanding, it is not unlikely that the two countries will come to an agreement and thus in a measure allay the French fear. As to the Andorrans, they have had their elections under a formula which hardly permits it to be said that the co-Princes were completely victorious. Most Andorrans do not want to get rid of their co-Princes. They desire them to remain as the protecting and the moderating power and they desire a constitutional reform in which most of the vestiges of feudalism shall vanish and by virtue of which the respective rights of the people and their lords shall be defined. It is probably that a satisfactory solution will be found on that basis.

With Scrip and Staff

AND still they ask about Serendipity. In last week's Communications a correspondent discussed it from the grammatical point of view; now comes the stickler on accents, writing from Rochester, N. Y., where the kodaks grow.

I have scratched my head, bitten my finger nails, stroked my beard, toyed with my watch chain, paced the floor, tossed on my bed, rolled on the floor, and finally stretched my hands to Heaven, but all to no avail. For the life of me I cannot figure how to pronounce "Serendipity." Please, kind Sir, tell me, before I go crazy. And don't you think that new words should be properly accented when they appear in your AMERICA? You know that many teachers have curious idiosyncrasies which make them, in some cases, sticklers in regard to the pronunciation of a word.

I await your reply.

The reply is: Erroneous technique. You are evidently a Yogi adept, having learned eight (8) of the nineteen (19) essential motions practised by the Spiral Lamas of Koko-Nor. But psychologically you are headed in the wrong direction. Yogiism is supposed to get you what you *are* looking for. One of the most expert Yogi adepts that I know goes down to Hialeah every winter and practises it for weeks at a stretch to get just that. True, he always comes back "broke"; but that is because his friends take him around just before he completes the nineteenth formula. *Some* day he may land in the stratosphere. But Serendipity, as the Anchorite expounded, is the condition that you are in when you get what you were *not* looking for. Indeed, brother, this may be coming right your way.

YOU might be looking for spiritual wisdom, for instance, and find something that is comparable to a jeweled brooch, as happened to my friend Brooke. Or you might be not looking for wisdom at all, but just in a terrible hurry to reach home and be dressed for dinner, and actually find a jeweled brooch lying in the gutter, as happened to a polite gentleman only yesterday, according to that vast repository of miscellaneous and frequently accurate information, the *New York Times*. And the polite gentleman hurried on down the crowded business canyon, and met the lovely lady, who clutched grieving at her necklace, to which was attached the jeweled pendant (I beg pardon, it was a pendant, not a brooch). Then dénouement: pendant restored, lady effusing thanks, gentleman honored beyond measure, and joy all over the block. You see what the lady wore was a combination, the kind once worn by that gay party, the Duchesse de La Vallière; and called after that gay party a *lavallière*; English, a *lavalier*.

THE name, too, was used for a sort of large cravat, with some kind of jewelry sewed on. Little Eugénie Feneglio, the French department-store girl, wore one; and it became her so well, with her pale face and great dark

eyes, that her fellow clerks called her Lavallière, as a nickname. She was an orphan: decidedly an orphan; for her father had murdered her mother before her eyes, then shot himself, in a fit of childish rage. So Eugénie was a bit thoughtful. She disliked her true name, with its memories; so adopted the nickname as her own. And she called herself Eve for Eugénie. In later years, when King Edward VII of Great Britain, Ireland, and points East postponed his departure from Paris for twenty-four hours so that he might see the immortal Eve Lavallière play at the Variétés, no one remembered that she had ever been called Feneglio, or had worked in a department store, or had run away from an intolerable old martinet of a devoted and well-meaning aunt.

Lavallière was looking for something, even in those early years. She wanted to be a star. And so, when she reached Paris, as she did through the help of a total stranger, she made the acquaintance of "Père" Duraulens, who taught Diction, Singing, and Dancing, for would-be stars. "Work!" said Duraulens. And Lavallière worked; toiled, slaved, till the day came for her audition with M. Bertrand, the Director of the Variétés. Bertrand heard her perform for two brief minutes. "Turn the lights out!" said Bertrand. "I don't need to hear that woman any more." Black anguish for Eve and Duraulens; tears and wringing of hands. Then changed into azure joy, as Bertrand completed his remarks: "You are engaged for the Variétés at eighty francs a month; come, let's look at that contract." Thence, on, to the path of glory.

ONE evening the curtain was raised over and over again, as flowers rained upon the stage, flung to Lavallière by diplomats, critics, millionaires, statesmen; all Paris at her feet. When the curtain fell for the last time, Eve shut herself in her dressing room. At the height of her glory, she was suddenly overwhelmed by the emptiness of it all. Nothing, nothingness, was in her heart. She had received her reward; and it was a void. An hour later, a rough workingman saw a woman crouching over the embankment of the Seine, gazing into the dark current. He laid his hand upon her shoulder to pull her back. To his surprise he found she was wrapt in a rich cape; and when she spoke, it was the marvelous, inflected voice of Lavallière. Quietly he reasoned with her; and as quietly she returned to her apartment; never again to yield to that strange sadness and terror.

BUT at La Porcherie, her newly bought summer home, she found the Abbé Chasteigner, the parish priest of Chanceaux, genial man of God. At his suggestion, so simply made, she returned in the Fall of 1917 to the Mass and to the Sacraments of her childhood. And, as she knelt in thanksgiving for Holy Communion, the Divine Bridegroom spoke to her, and something entered into the depths of her soul. "I shall never return to the theater," she announced to the Abbé Chasteigner; and no arguments should shake her.

"Sister Eve Marie of the Heart of Jesus" could enter

no convent. Carmel was unable to take her, with her weak health. But her problem was solved by the Third Order of St. Francis. Years of total reparation preceded her peaceful death, on July 10, 1929. One of her last earthly acts had been to refuse an anesthetic when they operated

on her eyes: that she might not lose any opportunity of suffering for Jesus. She who had "all," gave all; and received All in return. The little "lavalier" girl of the department store obtained what she had never been looking for.

THE PILGRIM.

Sociology

Catholic Charities Displayed

JOHN LAFARGE, S.J.

FOR four days, from October 1 to 4, in the city of New York, the Catholic Charities of the United States were on display. Nobody, even the most enterprising, was able to take in the entire display, since no one could attend four or five meetings at one time, not to speak of one meeting at a time over this period. But everyone who visited the nineteenth annual meeting of the National Conference of Catholic Charities was impressed by the richness and variety of the program, and came away with a wider view than before of the activity of the Catholic Church on behalf of suffering humanity. The occasion was made particularly significant by the joint celebration of the one-hundredth anniversary of the Society of St. Vincent de Paul, founded by Frederic Ozanam in the year 1833.

Naturally the public were interested. They were kept fully informed of the event by as carefully planned and executed press publicity as has fallen to the lot of any Catholic convention in this country. This gave knowledge, without which the holiest and happiest affairs pass without a ripple of concern. They were impressed by the distinguished personages who attended the proceedings: some forty Bishops and Archbishops, the Cardinal Archbishop of New York, the Apostolic Delegate as representative of the Pope. High officials of the city, State and Federal Government; and, finally, the President of the United States himself commanded attention.

There was a general curiosity to learn if the Catholic Church had any new message to offer in the present crisis: some new hope, some new way out; as well as to find out what Secretary Frances Perkins, Relief Administrator Hopkins, and other governmental authorities considered as the signs of improvement, or stressed as most necessary of accomplishment. Since their messages have been broadcast in the public and the diocesan press, I make no attempt to chronicle them, but venture a thought or two on a deeper source of interest in this conference, one which concerns the nature of Christianity itself.

While the three or four thousand delegates of Catholic Charities were marshaling their forces under the banner of the Cross and the shadow of New York's Cathedral, another convention was taking place in the same city, the so-called United States Congress Against War. This group, in great part communistically or socialistically inclined, was called together as a protest against war;

and had as its outstanding speaker Henri Barbusse, the well-known radical French pacifist, who deplored that the nations of the world were arming themselves against Soviet Russia. The mind that prevailed with the organizers of the Congress was expressed by Waldo Frank, in some preliminary publicity. According to this mind, conflict between men is inevitable, under any state of things that has not completely broken with the present social order. "It is inevitable that this *normal* state of conflict shall break out, from time to time, in formal warfare." Human beings are essentially enemies of one another in the present order. "The members of such a society war upon each other in their individual lives; their individual souls are the seat of warfare. Of course, they band together in classes and in nations, to make war upon other classes, other nations."

According to these pessimists, Christianity is impotent to abolish this inherent enmity. There is no use to invoke the Gospel, the spirit of early Christianity, and the law of love; for that is something too idealistic for anything but small and select groups of men. Only a few people can manage to love one another; and then only under the influence of some passing religious exaltation. "Science," with its realistic findings, does away with the law of love. Even such an idealist as Reinhold Niebuhr, in his "Contribution of Religion to Social Work," finds (p. 63) that "The assumption upon which religion proceeds is not scientific. All men are not brothers. They are, in fact, continually arrayed in warring camps, and they are frequently enemies rather than brothers." Yet Dr. Niebuhr recognizes that "potentially men are brothers."

Finding its idealism impracticable, Christianity then turns to the opposite extreme, that of selfishness. "To the atheistic mind," writes a Russian Evangelical, "Christianity is recognized as a tremendous force of missionary zeal, but it has spent itself in subjugating rather than elevating those who have embraced it." Pessimistic critics of Christianity write volumes to demonstrate that where Christianity has actually alleviated the social order, it is due to the influence of economic and political developments which made it advantageous for the Christian Church to practise charity toward its adherents, rather than to any principle inherent in Christianity itself.

One of the great services of a demonstration like that of October 1 to 4 is to sweep away, like a gale from the

mountains, the accumulated fogs of such misunderstandings. The carefully erected structure of doubt, mistrust, and misconception that is supposed to give the "genuine" analysis of Christian motives and Christian history, fails utterly when it tries to explain so manifold an outpouring of intelligence, zeal, and personal devotion in the service of every phase of human needs, of the body as well as of the soul. If Catholicism, or Christianity, is but a carefully elaborated scheme for the exploitation of a subjugated class through an appeal to religious inhibitions, how on earth can anyone explain such a phenomenon as the popularity, among *all* classes, *all* social strata, *all* nationalities, and *all* races of mankind of the century-old Society of St. Vincent de Paul? There is no society in existence combining so little apparatus of authority on the part of its leaders, such a numerous and varied membership, such a total lack of appeal to the things that flatter sense and spirit, such a rigorous demand of standards of execution, yet such an unbroken record of unity, popularity, and tangible success. In 1932, said Dr. Thomas J. O'Dwyer, of Los Angeles, the society in the United States alone aided 150,000 families with 700,000 members and expended \$6,000,000.

To put it more bluntly: the only adequate explanation of Catholic Charities is Catholic charity. That principle of love, which was propounded by Christ upon the Mount, and has been handed down unchanged through all the centuries of Christian history, is what gets things done, and sets the great organizing power of the Church in motion. The principle of revolution taunts the principle of love with ineffectiveness. But the principle of love, while acting without hubbub or appeal to passion, accomplishes where revolution only promises or destroys.

That this principle of charity is not confined to mere alleviation of human distress, but that it has a further mission, to seek the causes of such distress and to reconstruct the situation that has harbored those causes, was shown by three considerations urged in the statement prepared by the directors of organized Catholic charities from 100 American dioceses, as a result of their deliberations at the conference.

Catholic charity recalls government to its true functions. "We have joined with other agencies, local, State, and national, in pressing upon government its responsibility to the victims of the unemployment that has deprived individuals and families of the means of livelihood. Government has a fundamental duty to prevent human suffering. We must emphasize this responsibility not only during the depression but also in periods of prosperity."

Not mere alleviation, but positive constructive effort is the function of Catholic charity. "Catholic Charities cannot be satisfied merely with the alleviation of human suffering and want. It must be its constant aim to give the people an opportunity to secure through their own efforts the things that are necessary for their well being. All persons who are capable of doing reasonably satisfactory work have a right to a living wage. They have a right

to decent housing. They have a right to protection against the hazards of unemployment, accidents, sickness, and old age."

But Catholic charity, the love of man in the spirit of the Gospel, as taught by the Catholic Church, goes further still than that. This duty was stated by the Diocesan Directors in words which would have caused much skeptical wagging of heads for a generation untouched by war, economic collapse and unemployment. "Catholic Charities must assume the leadership in working for a new industrial order in which the rights of the wage earner will be more fully protected. It must work unceasingly for the application to our individual society of the doctrines set forth so clearly and with such force by our great Pontiffs of social justice, Popes Leo XIII and Pius XI. It must be a part of the program of every organization of Catholic Charities to acquaint its workers with the social teaching of these two illustrious Pontiffs."

Priests' institutes and study clubs were recommended by the Rev. Francis J. Haas. If this connection between Christian charity and practical social justice is better understood and passes into action, Catholic Charities has within its grasp the conclusive answer to Bolshevism.

Education

Chicago Mends the Clock

PAUL L. BLAKELY, S.J.

ONE of the many charms of the Religious life is the freedom of opinion which it permits, and even fosters. Perhaps this is because Religious try to be loyal to the precept of St. Augustine which enjoins unity in essentials, liberty of opinion whenever reasonable doubt enters the problem, and in all things charity. I believe it was Msgr. Robert Hugh Benson who once remarked that all Jesuits were alike, and all were different. I who have been a Jesuit, boy and man, for more years than I am divulging, can affirm that my experience tallies exactly with that of Monsignor.

I shall at once illustrate the case. Several weeks ago, my colleague, my old class-mate, and my friend of more than thirty years' standing, the Rev. Florence Sullivan, S.J., after a study of the school situation in Chicago, allowed his generous feeling and ready sympathies to rule him in an article entitled, "Chicago Turns Back the Clock." "If Chicago has wrecked its school system, as Dr. Hutchins asserts," I had written in these pages on July 29, "it may rear a better one on the ruins of the old." After taking a second and a third look at the alleged wreckage in Chicago, I still adhere to that opinion. Chicago has not turned back the clock, it seems to me, but has, rather, mended the clock, and has made a pretty good job of it.

Of course, most of us will be slow to believe that the politicians who control the Chicago schools are erudite and far-seeing persons, in whose respective bosoms is deposited the wisest conclusions of all educators of the

centuries. If they are, they are unlike any set of politicians that I have yet met, or curiously gazed upon. It is more likely that, having plunged the city as deeply into the economic depression as incompetence and carelessness could plunge it, they are now anxious to save their hides and their perquisites at the expense of the teachers. Teachers are easy game, and there is never a closed season.

At the same time, it by no means follows that their every act is morally bad or educationally unwise. In our weaker moments, before we have had our morning coffee, for instance, we are prone to picture persons whose ways and means differ from our own as quite unfit to live. As the sun rises higher, and the coffee cheers, we mellow, even as the grape on a sun-drenched hillside in Champagne. Now, were I a Chicago teacher who had served faithfully for half-pay only to receive a sudden dismissal, my opinion of those responsible for my woes would probably not be fit to print in an unexpurgated form. Very likely I should give vent to my outraged feelings. Most persons who still lack a halo probably would do the same. If we cannot approve in these premises, we can easily condone.

But others who sympathize with the dispossessed teachers, yet have nothing personal at stake, may be better fitted than they to assess the action of the school board. Since these have not been flicked on the raw, they can understand how even the devil, to the extent that he bears witness to the truth, can participate, albeit unwillingly, in a good work. The board has abolished the city junior college, all the junior high schools, a parental school, and half its kindergartens. It has closed the school swimming pools, and dismissed the athletic coaches in the high schools, along with the bandmasters in the same institutions. Further, the number of assistant superintendents was reduced from five to three, and the work of ten district superintendents will now be taken over by five. The vocational guidance bureau, with a large staff of advisers, was discontinued, and reductions were made in the number of clerical workers. Such is the situation as I understand it. One most regrettable result of these changes and suppressions is the enrolment in the ranks of the unemployed, for an indefinite period, of more than a thousand teachers.

But if we can abstract from that result for a moment, I find it difficult to admit the claim that these changes are certain to "wreck" the schools. It can be argued with greater truth, it seems to me, that the changes may well lead, if real cooperation can be secured, to an improved system of schools.

To begin with, it is absolutely necessary to recall the State-supported schools to some sense of proportion and economy. If we are to be forbidden to do that at a time of universal misery and distress, when may we do it? As Dr. Pritchett observed in the current Report of the Carnegie Foundation, the public-school system, from elementary school to university, is "in much the position of a hotel that has for long offered a bill of fare of lav-

ish proportions, in which one cannot always find a simple and wholesome meal." And he might have added that there was a high table charge.

The schools have multiplied subjects and courses endlessly and aimlessly, and in the twenty-year period before the depression, there was a wild rush by school boards to outdo one another "in costly and expensive school buildings." The raising of the school age has sent pupils to "continuation" and other schools which, writes Dr. Pritchett, usually held them "beyond the point where the school was fruitful." This expansion has been accompanied by an increase in the cost of public education that is alarming. In one large American city, the schools demanded, and received, sixty per cent of all the municipal income, and Dr. Pritchett adds, "this was no unusual picture."

While the percentage varies, ranging from one-fourth to three-fifths of the total income, by far the largest item on the budget in every American city is for the schools. We spend more than two billion dollars every year for primary and secondary public education, and the increase within the last thirty years, approximately 200 per cent, is grotesquely out of proportion with the increase in the school population. State-supported colleges, technical schools, and universities probably receive one-fourth the sum allotted to the primary and secondary schools. The total amount of money which the people must pay for all these institutions is not much less than \$3,000,000,000 annually. Yet even as late as June, instead of recognizing the plain necessity for retrenchment at this time, the National Education Association arrogantly demanded that expenditures be increased. Even now, as a dark winter impends, and the President decides that the Government will be obliged to buy bread and meat for hungry millions, the insistent cry for this gentry is for Federal, in addition to local, funds for the schools. The demand recalls the Scriptural daughters of the horse leech.

Of these billions, the teachers have never received their just share. Taxes do not rise because teachers are paid liberally. They rise because we house grammar schools in palaces, equip high schools with laboratories which few colleges could afford to instal, or would need, and send thousands of boys and girls to college, and even to the university, at the expense of the public. Those who know the teachers, thank God that generally they are far superior to the system with which they are connected. If they were not, the results of the theory that an adequate preparation for good citizenship can be had in an education which completely ignores God, would long ago have beaten down the reign of law in this country. I put these reflections in against the calumny that this Review is continually attacking the teachers in the public schools. It has never attacked, but has always defended them, and tried to encourage them to counteract, as far as possible, the evil effects of a secularized education. Like the Christians in the household of Nero, they are obliged to witness much of which they must disapprove, but like these same Christians they are not infrequently able to bear witness

to Christ, the Lover of all little children, in the modern Golden House.

In abolishing its junior college, Chicago is doing what I think every city in the country should, and what many would do, were it not for the politicians and their henchmen who find in them a desirable source of sustenance. I agree fully with Dr. Pritchett and other educators that the secondary school should carry a tuition fee, and that while the elementary school may remain free, its courses should be fewer, simpler, and chosen to train the child rather than to amuse him or, as is oftener the case, merely to occupy his time. But it is intolerable if, in addition to the provision for the elementary schools, an already heavily taxed public should be obliged to send young men and women to college. Speaking as president of the New York Board of Aldermen last year, Joseph V. McKee said that the city would find it cheaper to abolish its collegiate institutions, and send the students at its expense to private colleges and universities. "The American people," writes Dr. Pritchett, "are being made soft by this sort of coddling."

I see no reason for despair when I glance at Chicago and its alleged wrecks. On some incidental issues, there is room, surely, for difference of opinion. But the fitness of the action of the school board as a move for better schools more economically administered, cannot, it seems to me, be fairly called in question. When other cities begin to suppress the politico-educational bureaucracy which spends nearly three billions of dollars per year, and then demands more, the world will be a brighter place for teachers, pupils, and that patient beast of burden, the American tax-payer which you and I are.

SAINT FRANCIS

Saint Francis called to the birds,
And they came from field and wood,
And they harkened to his words,

For the words he spoke were good.
And all the feathered folk
Fluttered about his hood.

A great horned owl awoke,
And drifted down from a tree,
And blinked as St. Francis spoke:

" . . . The God of the land and sea,
The God of the earth and sky,
Is the God of you . . . and me.

We cannot answer, 'Why.'
There is no answer thereof;
We can only live and die,

But our God is a God of Love,
And we are all in his care,
The peregrine and the dove.

Little Brothers of the Air,
No sparrow falls to the ground,
No feather swirls around,
But the heart of our God is there."

ELIOT KAYS STONE.

Literature

Practice for Writing

FRANCIS TALBOT, S.J.

The ninth in a series of articles on "Writing."

DURING the past ten years of my life as an editor, there has accumulated as part of my treasures a curious collection of letters from those who aspire to have their manuscripts published. Among these are some letters that amaze me by their naive arrogance. Not long ago there arrived a piece of verse heralded in the covering letter as follows: "This is the first poem that I ever wrote. All my friends tell me that I should have it published. Now that I have written this poem, I am going to write many others. Will you please send me the payment for it as soon as you can." There was an N. B. "You may not believe that this is my very first poem. But it is. I never wrote a poem before." Of course, when I read the poem, I believed her implicitly. That letter has many companions in my file. Young people in high school, in college, older people from everywhere, have forwarded poems and articles and stories with an accompanying word to inform the editor that they have never, never written anything before and that they would like to have these, their first pieces, published so that they may be encouraged to keep on writing.

"I have never attempted to draw before, but I would like to paint your portrait, so will you please sit down and pose for me," I can imagine such a person as the one who wrote that letter asking a friend. Or she might, with most superb assurance and self-confidence, startle one with the announcement: "I've never attempted to play anything on the piano, but listen to me while I play the Overture from Faust."

No, before she can give Faust to an audience she must be like my neighbor across the back yard. All that I know of this neighbor, whom I hate more than myself, is that neighbor has ten fingers and one foot. For two hours every morning, and then for two or more hours sometime every afternoon, and then in the evening, the ten fingers of neighbor are flitting over the piano keys and the right foot is clamped down tight on the loud pedal. Chords, runs, trills, melodies, beats, noises, crashes, and all repeated dozens and dozens of times, agitate with billowing sound waves the ether between neighbor's window and mine. Neighbor may drive me frantic, but neighbor will one day be a master pianist. We may as well call neighbor she, and get rid of the awkwardness of a sexless word. She is day by day strengthening her fingers, making them supple, training them to be accurate in their lightning touch, coordinating them in chords, filling her memory with pieces, in innumerable ways making herself perfect by practice.

It is not different with the art of writing. A former fiction editor of *Collier's Weekly* once averred: "Since writing deals with speech, some people think that writing is as easy as talking." To my mind, that sentence limns

one of the major errors in the minds of many who have the ambition to write for publication. They have heard of famous authors who suddenly began to write and were immediately successful. But they did not suspect that almost one hundred per cent of these prodigies began to write *suddenly* only for publication. Practically every one of them wrote voluminously, for himself. Misguidedly, a superabundance of young authors act as if they were geniuses. Because they have words in their vocabulary, because they string words together in speech, because they can concoct a sort of a plot or can evolve an argument or cut up lines into feet, they believe that they thereby qualify as writers.

I would disillusion them. Writing is an art, though the ability derives from a gift. Being an art, it must be acquired. To play a musical instrument, to paint, to sculpt, to master any fine art, one must generate in oneself skill in the use of one's instruments, a practical skill that is apart from the artistic impulses and the esthetic sensibilities. The art of writing is deceptive, because it uses an instrument that is the commonplace of all humanity, words. A painter must become dextrous with hand and eye and brush and colors before he can impinge his emotion on a canvas. He must try and fail and try again in hours of stroking and daubing. The perfect use of his instruments is derived only from the constant use of them.

Now the instrument of the writer is solely words. Everyone has words, mostly everyone has them in abundance from his second year upwards. Everyone, nearly, has a staggering facility in their use. And so it comes to pass that many a person, realizing that he has words and that writing is composed of words, assumes that writing is nothing more than the use of words. He joins words into a sentence, and collects sentences into paragraphs, and fits paragraphs into an article, and becomes an author and sends his story to an editor and is disappointed if the editor tells him that his story is as impressive as the rendering of *La Traviata* by a soprano who never before sang above a whisper.

This preamble, I begin to realize, is getting far too long. It began with the sole idea of impressing the novice author with the necessity of practising the art of writing as assiduously as a musician, a singer, a painter, an actor keep on repeating and rehearsing until they master the use of their instruments. Let the clatter of your typewriter or the scratch of your pen be as constant and as insistent as the jangling of the keys of my neighbor's piano morning, afternoon, and night.

In this matter of practice for perfection in authorship, I would distinguish three periods in the life of the writer. The first period is the adolescent. Here is a young man or woman with the ambition to write. As a beginner in every art, this novice must practise for practice' sake, without thought of publication. The second period is that of a person somewhat more matured in the art. He has tasted the joy of acceptances from some magazines. His practice takes a more utilitarian trend, for he is now

writing for a purpose, as the former practised for a purpose. His practice is concentrated on rewriting his pieces, on revising and correcting. The third period is that of the finished writer, whose work is generally acceptable and who is either overburdened with assignments or who is quite certain that what he writes will find a publisher. Such a one still practises in the actual composition of each individual piece, though he runs it off smoothly, though he never bothers to rewrite or to revise. He is concentratedly and consciously strengthening his power in this story or article or poem, which may be in itself a masterpiece, for the next story or article or poem. Even the best writer is experimenting even in his best work.

But it is not with the professional or the semi-professional writer that I am now concerned; it is with the beginner and the amateur, and especially with those younger people who think that writing is merely talking reduced to silent symbols, that the ability to write is as unpractised an art as the spontaneous flow of talk, and most particularly with those would I have a word who presumptuously believe that their earliest and crudest compositions are fit for immediate publication.

Stevenson's paragraph in "Learning to Write" is the classic quotation on the subject. It has been repeated endlessly, and now must be copied once more:

All through my boyhood and youth, I was known and pointed out for the pattern of an idler; and yet I was always busy on my private end, which was to learn to write. I kept always two books in my pocket, one to read, one to write in. As I walked, my mind was busy fitting what I saw with appropriate words; when I sat by the roadside, I would either read, or a pencil and a penny version-book would be in my hand, to note down the features of the scene or commemorate some halting stanzas. Thus I lived with words. And what I thus wrote was for no ulterior use, it was written consciously for practice. It was not so much that I wished to be an author (though I wished that too) as that I had vowed that I would learn to write.

To this add the now famous advice of Barrett Wendell: "The only way to write so that any one will read you is to write: *nulla dies sine linea*." But it is not just writing copiously and abandonedly that is needful, any more than pounding recklessly on a piano will produce a master pianist. It is close, intensive, purposeful practice that alone is of avail. It is a practice that is a work and is a struggle. It involves the application of rules and principles learned from school and from textbooks, it supposes the use of models drawn from the superb stylists, it follows after absorbed studies of the entire work of the masters. This practice is not jottings of ideas and thoughts, loosely and lavishly. It is not mere undisciplined free expression on paper. It is most properly an exercise, like a practice piece on the piano or a variation of the scales for a singer.

The one who would be a fiction writer, for example, might practise in describing a room. How would Sigrid Undset, how would Sheila Kaye-Smith, how would Booth Tarkington, how would the novice writer's favorite novelist recreate this room in the written word? For the essayist-to-be, how would Chesterton, Belloc, Agnes Repplier take up this idea, and twist it and fondle it and dis-

sect it, and finally fix it on paper? How would Willa Cather, Gamaliel Bradford, make this person who is living live also in a printed page? The young writer, for no other purpose than that of practising, should agonize over the problem he sets himself. And after he has struggled, he might well tear up his attempt, forget it, and practise in new attempts.

A young writer should waste reams of paper in practice. For variety, he may perfect himself through compositions in his mind. He sees a landscape; mentally, he reproduces the scene as if he were actually writing it. He may sit down in quiet and tell himself in spoken words a dialogue, as if he were pounding it out on the typewriter. He is playing at make believe, but he is practising himself "consciously" for writing. The ambition to become a writer is in itself a creative impulse and it makes the hard, persistent discipline of practising an enjoyable kind of work. "Provided they have something to say," Margaret Ayer Barnes declares of those with the literary ambition, "and work hard enough, desperately hard, they will succeed." Writing, in all the stages of an author's career, I have remarked before, is a hard, tense occupation. The learning-how stage must not be assumed to be a jocund pastime.

To talk fluently and interestingly, to write incisively and artistically, these are not at all the same thing. Talk spurts out from the normal person extemporaneously; writing is squeezed out of a talented person in distilled sentences. If writing gushes forth, it may be suspected as worthless. It will be worth reading only when the idea has been purified of dross in the mind and moulded into shape through the expression. These two processes are effected only by practice. The young writer must by actual use capture the potencies of words; he must get the feel of sentences, so to speak, must handle them with facility, with dexterity, with flexibility, with naturalness, with ingenuity; he must grow into confidence and mastery, and must make himself capable of being strong or graceful or light in his touch or thunderous, as his purpose dictates; he must make his style his own tool, and know how to use this tool. He can do none of these things unless he practises doing them.

The result of this spade work is most apparent in the editorial office. Any editor of experience, when he takes up a manuscript, can pronounce almost infallibly after reading the first page: this author has written much; this author has not written enough. The one has self-confidence stamped on his page, while the other, in an undefinable way, shows that he is uncertain and awkward.

Horace issued the perfect dictum for all aspiring authors. Let the first efforts be stored away in camphor, or let them be sold as waste-paper. Let them be rewritten a dozen times or be forgotten as if they were never written. Let a hundred poems be composed in practice before one thinks of one self as a poet in print. A baby learning to walk takes many steps, not that he is going anywhere in particular but that he may strengthen his legs and learn to make them swing easily.

REVIEWS

Children and Puritanism. By SANFORD FLEMING. New Haven: Yale University Press. \$2.50.

This volume, one of the Yale Studies in Religious Education, outlines in an impartial manner the earnest attitude of the early New Englander toward his religion. The method of treatment, discussing the literary and industrial life of early times in America, makes for interest: copious and vivid illustrations of religious experiences, revivals which brought about awakenings and conversions, soul-racking stages through which sinners passed in their efforts to come into communion with the church of the Puritans, combine a knowledge of history with the religious aspirations of the people. The author sketches the historical background of his thesis and sets the stage for the place of the child in the cult of Puritanism. "Children were regarded as miniature adults." The doctrine of depravity rules the child's education, and the teaching sought to make the child realize his sinful condition. Among the names given prominent mention are those of the Mathers, Jonathan Edwards, Thomas Shephard, Joseph Sewall, and Michael Wigglesworth, names which hold meaning in the literature and history of the colony. The volume devotes its closing chapters to Horace Bushnell's opposing concept of the education of the child and his method of adapting teaching to the capacity of the child. To readers who cannot accept Bushnell's idea of Christian Nurture, the merit of this volume lies in its interesting study of New England's early religious creed which affected strongly its government and the private life of its citizens. B. V. M.

The Idealistic Argument in Recent British and American Philosophy. By G. WATTS CUNNINGHAM. New York: The Century Company. \$4.00.

Many philosophers have been wondering if historical idealism is disappearing. In the controversy with the realists the idealists have certainly done considerable back-sliding. Common sense and scientific experiment could hardly accept in its literal meaning the *esse est percipi* of Bishop Berkeley. Every time a human stubbed his toe the Berkeleyan definition became an absurdity. The physical world was certainly more than a center of consciousness, Professor Cunningham has emphasized this precarious position of the idealists. In both the historical and critical parts of his book he has kept the problem of "knowledge and the object" in the foreground. He has fairly and honestly shown how none of the three approaches of idealism, the epistemological, the *a contingentia mundi* and the ontological, has offered a satisfactory solution. The argument *a contingentia mundi* in his opinion gives the object more than it is known to be. Such is necessary if idealism is not to be an absurdity; yet he confesses that this argument as developed by the idealist is too deeply embedded in mental postulates. Still it must be if idealism is to be a philosophy *sui generis*. This aim to sit on both sides of the fence has made the modern development of idealism rather bewildering. The author admits that there is no satisfactory answer to the query: "What is idealism?"; and I presume he means in its present setting. This book, though excellent in form and matter, leaves the paradox unsolved. J. C. G.

Men and Women of the French Revolution. By J. MILLS WHITHAM. New York: The Viking Press. \$3.75.

Ten outstanding figures of the French revolutionary period are portrayed in this historical picture gallery. Seven are men, Philippe-Egalité, the Comte d'Artois, Fouquier-Tinville, General Hoche, Mallet du Pan, the Socialist Babeuf, and Napoleon's omnipotent policeman, Fouché. Madame Roland, mistress of the Gironde, Charlotte Corday, slayer of Marat, and Madame Tallien, the queen of the Directoire, are the three women, the story of whose private lives makes thrilling history. Each of these personalities is identified with a particular current in the revolutionary stream: Charlotte Corday with liberalism, Mallet du Pan with conservatism, and Fouché with dechristianization. In the

Comte d'Artois, leader of the Emigrés, and Fouquier-Tinville, president of the Revolutionary Tribunal, are embodied the violent contrasts of both Right and Left, of Royalist stupidity and Jacobin fury. The excesses of the Terror are graphically described with more than a hint of sympathy for the Parisians, panic stricken at the thought of Brunswick's invading armies. The sex explanation of Marat's assassination (Narcissism in Charlotte Corday) is, to say the least, fantastic. The pitiless, though artistic, delineation of Madame Tallien might have been etched on copper plate. But why omit Barras? The author employs a variety of well-chosen French expressions and always has the good sense to offer a translation, neatly interwoven with the text. Unfortunately, there are a number of typographical errors, which detract from the excellencies of binding and type. The illustrations, eight in number, are sound and attractive. The chapter on Fouché cannot be accepted without reservation. To speak of him as a "semi-priest" is a confusion of terms. Nor are priests in general "haughty," and "contumacious." Apart from the Abbé Grégoire, whose sincerity Whitham abundantly praises, the clerics do not fare well in this book. And the unjust character of the Civil Constitution of the Clergy is wholly ignored. In point of diction and style, this series of biographical sketches leaves little to be desired.

J. F. T.

Essays in Biography. By JOHN MAYNARD KEYNES. New York: Harcourt, Brace and Company. \$2.50.

Will President Roosevelt go to Europe for one of the conferences? The press repeatedly refers to this question. When President Wilson went to Europe for the Peace Conference, most of us doubted the wisdom of his action. Later the conclusion was unanimous that he made a mistake in taking a personal part in settling the affairs of the aftermath of the Great War. After reading the first of the essays of Mr. Keynes, "The Council of Four," one is confirmed in the belief that Wilson should never have crossed the ocean to discuss international problems. The character sketch by Keynes is brilliant and convincing. What a sorry figure poor Wilson is as depicted by the author! The example of Wilson as presented here makes us all hope that President Roosevelt and all other Presidents, on like occasions, will remain with us, and send representatives. Almost equal to the sketch of the Big Four is that of Winston Churchill. In the short sketch, such as this, the writer seems to be at his best. The greater part of the book is taken up with biographies of Marshall, Malthus, and other writers on economics. This part of the work falls far short of the excellence shown in the rapid, sketchy pages of the various diplomatists. Marshall is of interest only to the special student of economics, and Malthus missed the mark so far in his theories that it would seem a waste of time and ink to go over his misleading conclusions.

H. S.

A Herald of the Great King. By BERCHMANS BITTLE, O.M.CAP. Milwaukee: St. Benedict the Moor Mission. \$1.00.

With this appropriate title, Father Bittle tells, in an illustrated volume, the life story of Father Stephen Eckert, O.M.Cap., apostle of the Negroes of Milwaukee, who died February 16, 1932, with a reputation for extraordinary sanctity. A friend wrote of him: "I never met a more spiritual man or one who tried harder to conceal his virtues." Father Stephen (John Eckert) was born in a rural village in Ontario, April 28, 1869, of German parents. He was known in his youth for his robust good nature, piety, and patience, which developed into profound seriousness and solidity of character after his embracing the Rule of St. Francis. His early priestly life had several remarkable experiences, such as his intercourse with the Episcopalian Bishop of Fond du Lac, at which place he worked several conversions. His interest in the Negroes dated from a visit to the Sisters of the Blessed Sacrament at Cornwells Heights, Pa., and resulted in his fruitful apostolate among the colored people of Milwaukee from 1913 to 1923. His devotion to his flock was boundless, centering par-

ticularly in the school, for which he wrote out an interesting set of "Rules" for the pupils, as well as for the teachers. He was concerned not for his people's spiritual welfare alone, but for their economic condition as well. "No human pen," says his biographer, "can trace in full the record of apostolic labors, of self-sacrifice, of priestly virtues which mark this particular period of his life." An extraordinary love of souls, amounting to a passion, combined with intense prayer and genial humility, good humor and good sense, characterized this holy man. The set of maxims which he left behind him, which are given at the close of the volume, are a mirror of a deeply thoughtful mind. After his death, many favors were experienced by persons who sought his intercession. Father Bittle has done his work throughout with taste and discrimination; and no one can read it without being inspired to greater love of souls.

J. L. F.

BOOKS AND AUTHORS

Historical.—Volumes XVII and XVIII of "Papers of the Michigan Academy of Science, Arts, and Letters" (University of Michigan Press. \$4.00 each) contain a varied assortment of highly interesting papers, read before the Academy, on Botany, Zoology, Geology, History, and Political Science and many other fields of learned research. The volumes are beautifully printed on fine paper with copious illustrations and excellently bound. The field of investigation is largely American, though some of the contributors have gone for their scientific research into spheres and subjects far removed from the American Continent, and many of the papers appear to be of great scientific value, not a few of them giving evidence of careful and original research.

A first-class historian must be able to do three things; know sources, draw conclusions skilfully and convincingly, and have style enough to make his matter come alive. James Ernst, author of "Roger Williams" (Macmillan. \$4.00), fails in all but the first requirement. Letters are quoted, and the apparatus of notes seems adequate. It is however odd to see "Saurez" (clearly for Suarez) the two times this author is mentioned as part of Williams' reading. In the matter of generalization regarding conditions and motives Mr. Ernst does fail. At times these history passages seem put in because the author thought it was time, though he had no progressive comment to offer. It is not surprising that with a laboriousness of writing the whole impression is one of possible valuable matter not quite under control.

In "The Junior Outline of History" (Appleton. \$2.00), I. O. Evans admits that when he was learning history—"and hating it"—he was puzzled because so many things were left unexplained. His attempt to "explain" history to boys and girls is convincing proof that he is still puzzled—or biased. He posits the theory of evolution only as the beginning of man. He exhibits crass ignorance in treating of the Catholic Church. Youngsters will read that through St. Augustine "there developed the belief that the Church was itself the Kingdom of Heaven on earth. . . ." Further, Louis XIV "had forced into the Roman Church many people who did not really believe its teachings." This book is "H. G. Wells" served up to innocent and defenseless minds. It is a tremendous handicap to those boys and girls who will later try to ascertain real historical truth.

"Early European Civilization" (Heath. \$2.12), by Hutton Webster, is eminently suited for high-school work in history. It is brisk, straightforward, compact, and remarkably informational. The field covered is obviously too large for comprehensive treatment but there is a brilliant and concise narrative that brushes all our centuries. The ever-dangerous "prehistoric-times chapter" is feeble, though not absurd, and the origin of Christianity is explained too readily by purely natural viewpoints. However, these flaws apart, the book is admirable in content and form, in map and illustration, in division and diction. Above all it is consistently interesting and stimulating.

The small volume, "William Chillingworth and the Theory of Toleration" (Harvard University Press. \$1.25) by J. D. Hyman,

an honor thesis in history and literature, gives an interesting account of William Chillingworth and his work "Religion of Protestants" which, appearing in 1637, went through six editions in fifty years. Chillingworth, born at Oxford in 1602, was a godson of the infamous Archbishop Laud. During his stay at the university, convinced by Bl. John Fisher (who of course must be referred to, erroneously, as "one of the most skilful of the proselytizing Jesuits"), Chillingworth embraced Catholicism and in 1630 went to the seminary at Douay. He abjured his new faith in 1634, and in 1637, through Laud's favor, won the chancellorship of Sarum and the prebend of Brixworth. The booklet, honor thesis though it be, is little more than an account of religious controversy in its most hectic days.

Masefieldiana.—John Masefield cannot rival a Chaucer, say, or a Shakespeare, in distinction, nor an Ezra Pound in eccentricity; consequently, devotees of the established classics and of the advanced moderns are inclined to minimize the value of his work. Nevertheless, his work does possess value. The spirits of Chaucer and Shakespeare inspire much of it, and even if they are in it in dilution, they are there. And Masefield can write, at times, a type of narrative that is exclusively his own. In "John Masefield" (Macmillan. \$1.75), Gilbert Thomas writes a straightforward, unaffected, intelligent synopsis and criticism of Masefield's narrative and lyrical poems. His attitude is sympathetic; he neither exaggerates nor minimizes Masefield's importance. In short, his book is a model of appreciative and tactful criticism, thorough in its method, excellently written.

Masefield himself is represented by "Recent Prose" (Macmillan. \$2.50), a collection of essays and lectures, all of them concerned directly or indirectly with literature. Included in it is the exquisite story, "The Taking of Helen," previously published in a single volume. Masefield's ideas are not notably profound; neither are they commonplace. It is his emotional response, as being that of a true poet, that invests his criticism with authority. Since it is not his ideas, but rather the pleasant aura of emotion surrounding them, that count, it would be superfluous to criticize even one particular idea, no matter how erroneous the critic might believe it is. And even if none of the essays or lectures be valuable, "The Taking of Helen" would still be worth the price of the book. And a little address to the officials and citizens of the city of Hereford is a gem.

Education.—The very attractively printed volume, "Journal of the Proceedings of a Convention of Literary and Scientific Gentlemen, held in the Common Council Chamber of the City of New York, October, 1830" (New York University Press. \$2.00) issued as one of the centennial publications of New York University, is a reproduction of the original edition printed in 1831. The reader, patient enough to cut and hunt through (there is no table of contents or index) the 286 pages of this book will be richly rewarded with a fund of interesting information on our educational viewpoint of a hundred years ago. The reading of this chronicle will occasion more than one quiet smile to the reader who muses on the changes one century has brought in education. Conditions in European schools and colleges are interestingly discussed, and the first of six appendices gives a brief outline of the history of education in Spain. It is a useful volume for the history of education.

A fascinating account of an Indian conversion, told in quaint Oriental story form will be found in "Srivasan's Symposium" (Catholic Register, Mylapore, Madras, India. As. 4) by Asman. Its interest is enhanced by its telling common sense arguments that should appeal to the ordinary man. The booklet of sixty-nine pages is an argument for the direct apostolate in India's Catholic schools, as opposed to the indirect apostolate common in Catholic schools and colleges in India hitherto.

The sub-title of "Knowing and Helping People" (Beacon Press, Boston. \$2.50) by Horatio W. Dresser is "A Study of

Personal Problems and Psychological Techniques." So many books of very ordinary merit in this field are being placed on the market today, that upon the announcement of a new one, a reviewer is inclined to exclaim: "Just another book." Not much more can be said for "Knowing and Helping People." However, in this technical and narrow age, perhaps the author deserves credit for emphasizing the obvious; namely, that in unraveling human conflicts a sympathetic understanding of the complete individual personality is necessary. While admitting that one may derive helpful suggestions from specialists in the fields of nervous disorders, mental diseases, psychoanalysis, Dr. Dresser advocates as his particular technique "the technique of the understanding heart." This he defines as "a largeness of vision or insight which ventures to be true to intuitive impressions of personality as a whole, while utilizing any method that may prove helpful." Accordingly, the author "tried throughout to avoid emphasis on any factor like hereditary determiners, glands, the intelligence quotient" (p. 244), and has stressed "that importance of possessing a philosophy of human life in order to utilize psychology" (p. 243). "Knowing and Helping People" is vague; its style, at times, cumbersome. The author's treatment of moral problems is unsatisfactory.

Class Room Biologies.—"General Biology" (Mosby. \$3.00), by E. Grace White is just another text for freshman biology classes, the outgrowth, according to the preface, of the course given by the author in a girl's college during the past ten years. The printing and binding are attractive but the original drawings are rather amateurish. There is a glossary of scientific terms, a list of references and an index.

"Educational Biology" (Blakiston. \$2.75), by William H. Atwood and Edward D. Heiss is the second edition of a background course for normal school students. Special attention is paid to the bearing of biology on educational and health problems. A good deal of space is allotted to evolution but dogmatizing is avoided. A list of questions and references is appended to each chapter. The book closes with a glossary and index.

"Biology and Human Welfare" (Macmillan. \$1.60), by James Edward Peabody and Arthur Ellsworth Hunt is a new edition of a successful high-school text with emphasis on practical applications to human welfare. The matter is presented in the form of problems with simple laboratory exercises, questions, and applications accompanying the text. There are numerous good illustrations, a list of reference works, practical suggestions for the teacher and an index. The language is simple and controversial topics are avoided.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BONFIRE. Dorothy Canfield. \$2.50. Harcourt, Brace.
BOY SCOUTS YEAR BOOK OF GHOST AND MYSTERY STORIES, THE. \$2.00. Appleton-Century.
CHILD'S HISTORY OF ART, A. V. M. Hillyer and E. G. Huey. \$3.50. Appleton-Century.
CHRIST IN THE WORLD OF TO-DAY. Fergal McGrath S.J. 2/. Gill.
CONSTITUTION, THE. F. A. Magruder and G. S. Claire. \$2.50. McGraw-Hill.
DEATH OF A WORLD, THE. Romain Rolland. \$2.50. Holt.
DICTIONNAIRE DE SPIRITUALITÉ II. Marcel Viller, S.J. Beauchesne.
ECLIPSE. Alexander H. Carasso. \$2.00. Dial.
GOAL TO GO. Ralph Henry Barbour. \$2.00. Appleton-Century.
HONOR AMONG WOMEN. George Gibbs. \$2.00. Appleton-Century.
MARY QUEEN OF SCOTS. Eric Linklater. \$1.50. Appleton-Century.
MAUREEN O'DAY. Ruth Irma Low. \$1.00. Benziger.
ON READING SHAKESPEARE. Logan Pearsall Smith. \$1.50. Harcourt, Brace.
ONE MORE RIVER. John Galsworthy. \$2.50. Scribner's.
PREACHERS PRESENT ARMS. Ray H. Abrams. \$2.50. Round Table Press.
REMINISCENCES OF D. H. LAWRENCE. John M. Murty. \$2.50. Holt.
SONNY. Stephen Morris Johnston. \$1.50. Benziger.
STRANGE VICTORY. Sara Teasdale. \$1.00. Macmillan.
TESTAMENT OF YOUTH. Vera Brittain. \$2.50. Macmillan.
THREE MUSTANGERS, THE. Will James. \$2.75. Scribner's.
TO BE OR NOT TO BE. Louis I. Dublin and Bessie Bunzel. \$3.50. Smith and Haas.
TRIAL BY PREJUDICE. Arthur Garfield Hays. \$2.50. Covici-Friede.
UNCHARTED SPACES. Monica Selwin-Tait. \$2.00. Longmans, Green.
UNDERSTANDING AND WRITING. Edited by George Carpenter Clancy. \$1.50. Harcourt, Brace.
VEIL OF VERONICA, THE. Gertrud von le Fort. \$2.50. Sheed and Ward.
WHEEL OF LIFE, THE. Hermynia Zur Mühlen. \$2.00. Stokes.
WORTH REMEMBERING. Rhys James. \$2.00. Longmans Green.

Just Jane. The Kingdom of Death. Try the Sky. Star Magic.

"Just Jane" (Christopher. \$2.00), by Kay Mann, is an intelligent but inexperienced writer's outpouring of miscellaneous theories, aspirations, and sentiments in a pretentious effort to put people in the way of temporal salvation. A love story lends interest to the narrative and gives it the novel form, but Jane and her college-professor husband, with her children and grandchildren, succeed in every venture and encounter no serious obstacle in reaching any desired goal. Because the characters dwell in a world that toils but grows not weary, that loves but suffers not, the book imparts but a modicum of wisdom, carries little conviction, and not once rises to a literary level.

"The Kingdom of Death" (Doubleday, Doran. \$2.00), by Margery Allingham, stands out preeminently as one of the finest detective stories of the season. The scene of action is in the old-world village of Pontisbright in rural England where Albert Campion, private investigator and temporarily Hereditary Paladin of Averno, solves a mystery too delicate and dangerous for even England's Secret Service. The plot of this particular tale is rather ingenious, and on the whole there are many thrilling scenes. From the first page to the last this book will command the complete attention of any reader in search of a truly unusual thriller. It may be unconditionally recommended for the connoisseur of detective fiction. In the story itself there is some fine character portrayal, a feature foreign to many works of this type. Miss Allingham has created in Amanda Fitton the most attractive heroine to adorn a thriller for many a long day. The peculiar Dr. Galley is another intriguing personality.

Not commendable from every viewpoint is "Try the Sky" (Macmillan. \$2.00), by Francis Stuart, the brilliant young Gael who wrote "Pigeon Irish" and "The Coloured Dome." Like its two predecessors, only much loftier and finer, it is a beautiful, baffling, and highly symbolic tale of lyrical romantic love. A successful flight to Ireland is the climax of the book and serves as a superb gesture of defiance against the earth and all the sinister forces it arrays against romantic love. All the characters save one are vividly drawn, and in their baffled aspirations Mr. Stuart finds deep mystical meanings. But it is not a Christian but a pseudo-mysticism that is exhibited by characters who, while mouthing words of the loftiest romantic poetry, turn serenely away from the love of God to the enjoyment of transgressions of the flesh. One might agree with Compton Mackenzie, the English novelist, who writes in a graceful introduction "that Francis Stuart has a message for the modern world of infinitely greater importance than anything offered by D. H. Lawrence." Catholic readers will be thrilled by many of Mr. Stuart's lofty ideas, his intense poetic language, the deep spiritual truths he uncovers, and the exultant paean he sings of souls who triumph over the world, the brooding spirit of the earth, and the body as a part of the earth. But his is not the voice of Christian, but of pagan, Ireland, the brooding, self-searching, oftentimes morbid, neo-pagan Ireland, the Ireland of Liam O'Flaherty and James Joyce.

The plays of Channing Pollock have had unprecedented success, and deservedly so. He knows the stage of today with all its multiform ramifications, its secrets of success and failure. So when he turns from the drama to the novel his sets and dramatic personae are taken from that land beyond the footlights. Packy O'Rourke, the greatest press agent ever, who would rather quit a job than be bored, makes a bet one rainy night that he can turn into a star of the first magnitude the first girl he meets upon leaving the club. "Star Magic" (Farrar and Rinehart. \$2.00) tells the tale of the fulfilment of that bet, and it is a drama that "gets you" as much as any play Mr. Pollock has put upon the boards. If there be anything to criticize, it is the frequent use of God by way of exclamation. You are warned that the love story of Packy O'Rourke and Ilya Idylova is one that will wring your heart, but in the end Star Magic triumphs, and Packy proves that "he is the best press agent this cockeyed world ever saw."

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Dr. Peers on Education in Spain

To the Editor of AMERICA:

May I call the attention of the readers of AMERICA to an article in *Studies*, the Irish quarterly, for September, 1933? It is written by E. Allison Peers, Professor of Spanish at Liverpool University. Dr. Peers is the editor of the *Journal of Spanish Studies*, and is the outstanding English authority upon Spanish affairs. His article is based upon profound study of Spanish history, and also upon recent travel in that country. Dr. Peers is a non-Catholic. His synopsis of the religious situation in Spain is a candid and thorough statement of the real conditions. He writes:

It is well known that, with the exception of a few outstanding secular teachers, the best Spanish educators have been the Religious. The foremost men in Spain today received their early education in the schools of the Religious Orders. The average man who is anxious for his children to be well educated sends them to these same schools.

Dr. Peers states that 360,000 children attended schools conducted by Religious Congregations in Spain during the last year. Multiply by six, and we have 2,000,000 in proportion to our population.

Who is right, Dr. Peers or the semi-omniscient "columnists" who tell us that the Church "neglected education in Spain"? Or that "religious schools are inefficient?" Dr. Peers remarks: "Nothing is more striking, as one talks to people about the Law of Congregations, than their sincere distress at being deprived of the best schools in the country."

Yet the average American newspaper reader believes that Spain is trying to introduce education for the first time. Even misguided Catholics are often misled by the Masonic propaganda which has flooded our press since 1931. The Spanish Religious Orders have done splendid educational work. Their present perilous position is not due to their neglect of teaching but to the fact that they teach in *nomine Christi*. I think all Catholics should cherish feelings of gratitude to Dr. Peers for his splendid work.

New York.

LAURENCE K. PATTERSON, S.J.

Query

To the Editor of AMERICA:

The prodigious Dr. Walsh wrote a seemingly sane and informative article in the regaling issue of AMERICA for September 16 that passed through my hands. But I think he yielded to the popular tendency of picking flaws without pointing a remedy. That is, he seems to abolish the toothbrush without suggesting anything in its place. Does he mean us to infer that teeth cleaning is to be left for the occasion of a visit to the dentist? How would he answer the man who sensibly maintains that the teeth should be cleaned as regularly as the neck? And that by the only available means—the toothbrush?

St. Mary's, Kans.

RHODE SELLMAYER.

Pilgrim's Pleasant Page

To the Editor of AMERICA:

I think it delectable the Pilgrim should have caught napping a magazine that bids so eagerly as *Time* for the smartness prize. The Pilgrim for his part is no *parvenu*. Very ancient virtues like gentleness and reverence are his unfailing qualities. But neither is he of the sect that leave to the world and the devil the gift of humor. If *Time's* sense of it is not jaundiced, let it own up handsomely that it was taken in by one of the pleasantest pages of quizzical fantasy the summer season brought us.

Milford, Ohio.

EDGAR R. SMOTHERS, S.J.

Chronicle

Home News.—President Roosevelt addressed the opening session of the American Legion Convention in Chicago on October 2. He advised the veterans that he recognized the responsibility of the Federal Government to veterans who were disabled in actual service and to the dependents of those who died in the service of the country, but that veterans suffering from non-service-connected disabilities should be treated exactly the same as "other cases of involuntary want or destitution." Mr. Roosevelt returned to New York to address the closing session of the Catholic Charities Convention on October 5, his first New York address since he became President. While the country had proceeded part way on the road to recovery, he told the Convention, the harder part still lies ahead, and relief efforts must be redoubled. On the previous day, he had signed seventeen NRA codes, including those for banking, automobile retail selling, retail lumber merchandising, and boot-and-shoe manufacturing. During a conference with General Johnson, a code-enforcement plan took tentative form, built on the assumption that virtually all industry and business would soon be codified. Carrying out instructions given by the President on October 1, Harry L. Hopkins, Federal Relief Administrator, announced on October 5 the formation of the Federal Surplus Relief Corporation. A board composed of Mr. Hopkins and Secretaries Wallace and Ickes will direct the corporation. Its objective is the purchase and distribution by the Government of surplus supplies of food, coal and clothing, with a possible Federal expenditure this winter of as much as \$330,000,000. Following the President's plan of assisting basic industries, Joseph B. Eastman, Railroad Coordinator, sent to four steel companies a list of forty-seven railroads ready to buy 844,525 tons of steel rails and 245,221 tons of fastenings, with a request for bids at the earliest possible moment. In an endeavor to end strikes in the soft-coal fields of western Pennsylvania, the President approved on September 30 an agreement giving to employes in the so-called "captive mines"—mines operated by steel companies for their own consumption—the same wages and working hours as are accorded to miners under the coal code. On September 30, the RFC announced the policy and procedure under which it will aid industry with loans. On October 1, the President authorized a reduction from five to four per cent in the rate payable on preferred bank stock which the RFC may purchase. On October 3, the Senate Banking and Currency subcommittee continued its investigation of stock-market conditions. Also on October 3, Virginia became the thirty-second consecutive State to vote for repeal.

Calles Returns to Office.—Alberto J. Pani, Minister of Finance of Mexico, resigned on September 28, reportedly because of administrative differences. On the following day, former President Plutarco Elias Calles was appointed

to the position. Marte R. Gomez, Minister of Agriculture under Provisional-President Portes Gil, and considered Mexico's greatest authority on agrarian problems, was named Under-Secretary of the Minister of Finance.

Dollfuss Escapes Death.—Almost miraculously the life of the Chancellor of Austria was saved when on October 3 he received two slight body wounds from the gun of an assassin. Twenty-two-year-old Rudolf Dertil approached the Chancellor as he was returning from a meeting of the Christian Social party in the Parliament building, firing two shots at him. Dollfuss met the situation with great calm and self-control. That evening he addressed the nation over the radio, assuring the people that the new national unity would be triumphant over all opposition. He forbade drastic measures to be taken against the Nazis or the Socialists. In spite of Nazi repudiation, Dertil was supposed to be carrying out the Nazi program of terrorism. It was even rumored that the disgruntled Nazis, particularly the Heimwehr secessionists of Styria, had planned a national uprising. Universal sympathy and congratulations poured in to encourage Chancellor Dollfuss, and it was reported that great numbers, particularly from the Royalist party, were flocking to the loyal Heimwehr in defence of the new Government. Masses of thanksgiving were celebrated in all the Churches, Cardinal Innitzer officiating in St. Stephen's Cathedral, where the whole Cabinet and members of the diplomatic corps joined with the citizens in giving thanks. The Chancellor had recently returned from a triumphant visit to Geneva and a successful meeting with Dr. Eduard Benes and Nicholas Titulescu at Woerl.

Street Fighting in Havana.—In a clash between Communists and police on September 29 six persons were killed and twenty-seven wounded. One of the wounded was an American, newsreel man, who was struck in the legs by four bullets while taking motion pictures of the riot. The rioting grew out of an attempt to hold a parade in honor of Julio Antonio Mella, the Cuban Communist student slain in Mexico, whose ashes had recently been brought to Havana. On October 2, the National Hotel, in which 525 army and navy officers had been besieged since the middle of August, was bombarded for ten hours by machine guns and light artillery before it capitulated. The officers had refused to surrender within the time limit set by the Government, and in the fighting which ensued, according to the latest reports, fifty-four were killed and more than 150 wounded. Among the casualties was an American business man who was instantly killed by a stray bullet while watching the battle from the roof of an apartment house. The firing continued steadily all morning. The noise of machine guns and artillery was heard throughout the city. From their high vantage points in the hotel the officers took a heavy toll among the soldiers, who sought shelter in the adjacent houses. One of the most deplorable incidents of the day was the slaying of a group of disarmed officers by their captors after they

had surrendered. A number of officers who had submitted came out of the main entrance and were chatting amicably with the soldiers when a sudden shot was fired by someone from an upper window. Instantly the soldiers went wild and opened up with sub-machine guns upon their unarmed captives. Before they could be checked ten had been slain. The remaining captives were transported to the old Cabanas Fortress across the bay. Word of the killings quickly spread throughout the city and indignant civilians, some of them Communists, some friends of the officers, some hostile to the Government, began to fire on the soldiers, who rushed pell mell in all directions, seeking cover from the withering fire of snipers who picked them off from hidden positions. Later the soldiers retaliated. Automobiles filled with students armed to the teeth tore through the down-town and residential streets, spraying with sub-machine guns the houses of snipers wherever encountered. When order was finally restored, soldiers and police began to round up those known to be plotting against the Government. Many members of the ABC student revolutionary organization were arrested.

Reichstag Fire Trial.—After a four-day recess, Leipzig continued to be the center of acrimonious debate over the cause of the burning of the Reichstag building. Marinus van der Lubbe stoutly maintained that he was the sole perpetrator of the crime, denying that the Nazis or the Communists had anything to do with it. Efforts of Judge Vogt, who made the preliminary investigation, to link four Communists, including Ernst Torgler, to the deed, were reported to be failing. It was found that the four star witnesses for the prosecution were prominent members of the Nazi organization. The public announcement of Chancellor Hitler on September 28 to curb overzealous Nazis and the rebuke of the Upper Silesian Town Councils for acts of discrimination against Jews, followed by Dr. Schmitt's more liberal decree in favor of Jewish business, seemed to augur a new deal for the Jews in Germany; but the efforts of the delegate at Geneva to defend the Aryan theory and exclude Jews from the protection of the minority provisions showed that the Nazi mind was still obsessed with the Jewish phobia. On October 1 the German people began their monthly act of sacrifice for the benefit of the unemployed and destitute. It was a dinnerless Sunday, each family foregoing the noon meal and turning over to the Government fund the amount such a meal would have cost. On October 2, all Germany celebrated the eighty-sixth birthday of President Paul von Hindenburg, who contented himself with remaining quietly at his family estate in Neudeck. The new law establishing a new "peasant aristocracy," granting to Aryan peasants inalienable title and freedom from seizure to their new allotted homesteads, was promulgated on October 2 and became effective immediately.

Refugees and Minorities.—Broached at the outset in the fourteenth session of the League of Nations Assembly at Geneva was the question of the status of the Jews who were forced to leave Germany as refugees, and that

of the Jews within the Reich as a minority. On September 29 the Dutch Foreign Minister, Jonkheer A. C. D. de Graeff, moved in the Assembly that the Council be asked to consider plans for solving the economic, financial, and social problems created by refugees from Germany. The Swedish Foreign Minister urged that refugees be given the status of war victims, thus enjoying the ministrations of the League and of the International Red Cross. The Dutch proposal was voted upon favorably on the following day, and the matter of the Jewish refugees was referred to the Council for study. The case for a minority treatment of the Jews in Germany was vigorously upheld from various quarters. The Swedish Foreign minister, Rickard J. Sandler, desired a discussion of the possibility of generalizing the rights and guarantees of minorities in certain States by special treaties. This was objected to on October 3 by Dr. Friedrich von Keller, of Germany, who reaffirmed that Germany was the champion of all minorities but that the Jews did not constitute a minority. "The Jews in Germany," said Dr. Keller, "are neither a language minority nor a national minority. They do not regard themselves as such and have never expressed a desire to be treated as a minority." The Jews presented a special racial and social problem in Germany, demanding a special settlement. Senator Henry Bérenger of France asked how the German anti-Jewish laws could be reconciled with the treaties which are the basis of the League, especially those governing the treatment of minorities in Upper Silesia.

Britain's Finances.—Reports emanating from the Treasury regarding its half-year revenue returns showed a gain over last year's of £7,208,534, while expenditures were reduced £48,309,776 for the same period. Treasury officials were optimistic interpreting these figures as the most encouraging in years. This decrease in expenditures, however, was not so great as it seemed, as it included last year's payment of £13,179,583 to the sinking fund which ordinarily should have been made from this year's revenue. Much of the half-year's revenue returns were produced by Britain's new tariffs, which totaled an increase of £6,939,000 over last year's custom receipts. Death duties also aided this increase, which produced an unexpectedly large revenue. Improvements in expenditures for the Government's current operating expenses were credited to the cheapness of money rates and the steady decline in Government's unemployment-insurance benefits. This gap between revenues and expenditures was so narrowed that the long-expected relief for the country's overburdened taxpayers was said to be forthcoming in next April's budget. This relief was the keynote of Neville Chamberlain's address at a dinner of the British bankers on October 3, when he predicted better times for the taxpayer as the result of his hopes for a balanced budget this year. In the course of his address he emphasized these four major objects as essential to world recovery: a worldwide rise in wholesale prices, removal or lowering of tariff barriers, establishment of international monetary standards, and the resumption of international

lending. Mr. Chamberlain said that no standard could compare to gold, but that Great Britain had no intentions of resuming the gold standard until the above four essentials began to operate. At the same dinner Montagu Norman, governor of the Bank of England, stressed the fact that Great Britain by rigorous import restrictions reduced last year's adverse trade balance from £185,000,000 to £160,000,000, the lowest adverse trade balance in real trade in ten years.

British Labor Voted War Boycott.—At its annual conference the British Labor party unanimously passed a resolution to take no part in any future war and, if necessary, to adopt a general strike to prevent hostilities. This was reported to be illegal because of existing legislation outlawing general strikes. Mr. Arthur Henderson, president of the Geneva Conference on disarmaments, speaking at the Labor Conference, said that Parliament would enact a peace act when Labor regained power. This act would have for its purpose the legalization of pacifism under all circumstances, except actual aggression. The general-strike resolution was presented by Sir Charles Trevelyan, one of the most active leaders of the extreme Socialist wing of the Labor party. The conference also passed a resolution demanding total disarmament of all nations and the creation of an international police force.

Disarmament Deadlock.—The first week of the disarmament negotiations at Geneva brought little progress out of the existing deadlock. The United States was faced by the alternative of abandoning hope for European League support in case of a conflict in the Pacific, as long as it could do nothing more than consult other Powers in the event that war should threaten in Europe. Emphasis still appeared to be laid by the Germans upon their desire to rearm rather than to produce general disarmament. However, Germany had accepted in principle the French plan of supervision; and agreed also in principle that the first disarmament stage should be divided into two periods of three or four years each. In the first period there would be a transformation of European armies to a uniform militia basis. A deadlock existed on the retention of airplanes and tanks. The French continued to object to cuts in their effectives. A deep impression was made upon the Assembly by the eloquent speech of Dr. V. K. Wellington Koo, of China, warning that Japan was engaged in a veritable race for armaments, and had set at naught the moral authority of the League; which now was confronted by choosing between war or peace.

Soviet Trade.—Reports of October 2 from Moscow noted great improvement in production in the third quarter of this year, as compared with the 1932 period. Pig iron, coal, freight-car loadings, and steel all showed progress. Improved food and housing conditions in Moscow were reported, and increased oil production. The proposal, however, that the United States make a loan to the Soviet Government was opposed by Lawrence B. Elliman, chairman of the executive committee of the Chamber of

Commerce of the State of New York, in a report submitted to that organization on October 2. It was pointed out that Russia received cash for goods sold, but the merchandise purchased was charged on extremely long credit terms. After trading with Great Britain since 1921, Soviet Russia had sold and owed that country at the end of 1931 £175,667,485 on credit more than she had purchased for cash. Hereafter, said Mr. Elliman, Great Britain will insist that trade with Russia be conducted on a barter basis. In the meanwhile the Soviet public were encouraged by the fact that Soviet aeronauts had ascended 11.8 miles, a world record.

New Spanish Crisis.—The long struggle between Conservatives and Radicals to control the Spanish State reached another crisis on October 3, when Alejandro Lerroux's moderate Government, the third in recent months and only four weeks old, came before the Cortes for a forced vote of confidence. Radical opposition, led by former Premier Azaña, prevailed and the Lerroux regime was overwhelmingly defeated, 189 to 91. The victors insisted that any new Cabinet should include representatives of all the Republican parties. Yielding to this standard, President Alcalá Zamora invited Sanchez Roman, an independent, to form a Government. Meanwhile, observers predicted that the present Cortes, which had been unchanged in personnel for over two years and which drafted, adopted, and enforced the new Constitution, would soon be dissolved and that elections for a new Cortes were imminent. A crisis in Catalan affairs was also precipitated at the same time, when the Parliament met to call municipal elections throughout the region. The demand for these elections was regarded as the result of a rebellion against President Macia's rule by members of his own party who accused him and his Left (Esquerra) Government of corruption, stupidity, and extravagance. Since the party is opposed by the powerful Labor Syndicate and by the land tenants, defeat seemed probable in the elections. On October 4, however, Señor Macia attempted to strengthen his position by a shake-up in his Cabinet, substituting four new and more popular members. Meanwhile, in Madrid, after a day of fruitless effort Sanchez Roman admitted his inability to form a Cabinet and the President turned to Miguel Pedregal, an independent.

How in a Chicago parish a group of men study their religion together will be told by E. R. Tiedebohl in "The Monday Evening Club."

Hilaire Belloc in a characteristic study will give some examples of how history is distorted, in "Four Historical Falsehoods."

From a writer on the spot the spread of the swastika to the Free City will be told by John Switalski in "Hitlerism in Danzig."

In preparation for next year's Eucharistic Congress in Argentina E. Francis McDevitt will present the first of a series of articles, "Tucumán, Sepulcher of Tyranny." Other articles will be devoted to what the pilgrim must see there.